

THE BHAGAVADGĪTA

or

The Song Divine

(With Sanskrit text and an English translation)

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Publisher's Note

As a book of scripture, the Bhagavadgita has assumed a position of universal interest. Its teachings have gained appreciation not only in India, but far beyond its borders. Our Gita-Library alone comprises about 800 editions of the Bhagavadgita published in 25 different languages including 8 foreign languages. And the Gita Press itself has struck off up to date 19,07,750 copies of this wonderful book within the last twenty years. This is our apology for bringing out this English edition of the Gita in pocket-size and in a popular form. We trust it will find

favour with the English-reading public. The English translation of this edition has been based on the Hindi rendering of the Gita made by Syt. Jayadayal Goyandka and appearing in the Gita-Tattva Number of the Hindi monthly Kalyan published by the Gita Press. In preparing the present English translation, the translators have made use, every now and then, of other English translations of the Gita, and express their grateful acknowledgements to the same.

In order to add to the utility of this small volume an introduction by Syt. Jayadayal Goyandka and a synopsis of the Gita have been prefixed to the translation and an article by the same author bearing on the Gita has been appended thereto

The Greatness of the Gita

Truly speaking, none has power to describe in words the glory of the *Gita* for it is a book containing the highest esoteric doctrines. It is the essence of the Vedas Its language is so

sweet and simple that man can easily understand it after a little practice, but the thoughts are so deep that none can arrive at their end even after constant study throughout a life-time. Everyday they exhibit new facets of Truth therefore they remain ever fresh and new When scrutinized with a concentrated mind possessed of faith and reverence, every verse of the *Gita* will clearly appear as full of the deepest mystery The manner in which the *Gita* describes the virtues, glory and secrets of God, is hardly found in any other scripture for in other books, the teachings are generally mixed up, more or less, with worldly subjects but the *Gita* uttered by the Lord is such an incomparable book that not a word will be found in it, which is devoid of some spiritual import.

That is why Śrī Vedavyāsa, after describing the *Gītā* in the *Mahābhārata*, said in the end—

गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः।
या स्वयं पद्मनाभस्य मुखपद्माद्विनिःसृता॥

The *Gītā* should be carefully studied, i. e., after reading the text, its meaning and idea should be gathered and held in the mind. It emanated from the lotus-like lips of Bhagavān Viṣṇu Himself, from whose navel sprung the lotus. What is the use of studying the other elaborate scriptures? Moreover the Lord Himself also described its glory at the end of the *Gītā* (*Vide* Chapter XVIII verses 68 to 71)

All men, irrespective of Varṇa and Āśrama, possess the right to study the

Gītā; the only qualifications needed are faith and reverence, for it is God's injunction to propagate the *Gītā* only among His devotees, and He further said that women, Vaiśyas, Śūdras and even men born of sinful wombs can attain the supreme state of salvation, if they cultivate devotion to Him. And through worship of Him by the performance of their own nature-born duties, men can attain perfection (Chapter XVIII verse 46). Reflection on these verses make it clear that all men have equal right to God Realisation

But owing to lack of understanding of the truth behind this subject, many persons who have only heard the name of the *Gīta* make this assertion that the book is intended only for monks and

ascetics,? and they refrain from placing the book for study before their children out of fear lest through knowledge of the *Gītā* the latter renounce their hearths and homes and turn ascetics themselves. But they should consider the fact that Arjuna, who had due to infatuation, prepared himself to turn away from the duty of a Kṣatriya and live on alms, being influenced by the most secret and mysterious teachings of the *Gītā*, lived the life of a householder all his life and performed his duties, how can that very *Gītā* produce this diametrically opposite result ?

Therefore, men who desire their own welfare should give up this delusion and with utmost faith and reverence induce their children to study the *Gītā*

understanding the meaning and the underlying idea of every verse, and while studying and reflecting on it themselves, should, according to the injunction of the Lord, earnestly take to spiritual practice. For obtaining this most valuable human body, it is improper to waste even a single moment of one's time in indulging in transient enjoyments, the roots of sorrow

Principal Teachings of the Gita

For His own realization, God has laid down in the *Gītā* two principal ways—(1) Sankhyayoga, and (2) Karmayoga. Of these—

(1) All objects being unreal like the water in a mirage, or the creation of a dream Guṇas, which are the products

of Maya, move in the Gunas, understanding this, the sense of doership should be lost with regard to all activities of the mind, senses and the body (Chapter V verses 8, 9) and being established ever in identity with all-pervading God the embodiment of Truth Knowledge and Bliss, consciousness should be lost of the existence of any other being but God. This is the practice of Sankhyayoga

(2) Regarding everything as belonging to God, maintaining equality in success or failure, renouncing attachment and the desire for fruit, all works should be done according to God's behests and only for the sake of God (Chapter II verse 48 Chapter V verse 10) and with utmost faith and reverence, surrendering oneself to

God through mind, speech and body constant meditation on God's Form with His names, virtues and glory should be practised (Chapter VI verse 47). This is the practice of the Yoga by disinterested action.

The result of both these practices being one, they are regarded as one in reality (Chapter V verses 4, 5). But during the period of practice, they being different according to the qualifications of the practicant the two paths have been separately described (Chapter III verse 3). Therefore, the same man cannot tread both the paths at one and the same time, even as though there may be two roads to the Ganges, a person cannot proceed by both the paths at the same time. Out of these, Karmayoga cannot be

practised in the stage of Sannyāsa, for in that stage renunciation of Karma in every form has been advised. The practice of Sānkhyayoga however is possible in every Āśrama or stage of life.

If it is argued that the Lord has described Sānkhyayoga as synonymous with Sannyāsa therefore, Sannyāsis or monks alone are entitled to practise it, and not householders, the argument is untenable, because in the course of His description of Sānkhyayoga in Chapter II verses 11 to 30, the Lord here and there, showed to Arjuna that he was qualified to fight, even according to that standard. If householders were ever disqualified for Sānkhyayoga how could these statements of the Lord be reconciled? True, there is this special

saving clause that the practicant qualified for the path of Sankhya should be devoid of identification with the body for so long as there is identification of the ego with the body the practice of Sankhyayoga cannot be properly understood That is why the Lord described the practice of Sankhyayoga as difficult (Chapter V verse 6) and disinterested Karmayoga, being easier of practice the Lord exhorted Arjuna every now and then, to practise it together with constant meditation on Him.

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवै-
र्वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥

"We bow to that Supreme Puruṣa, Nārāyaṇa, who is extolled even by great gods like Brahmā Varuṇa (the god of water), Indra (the god of rain), Rudra (the god of destruction), and the Maruts (the wind-gods) through celestial hymns whose glories are sung by those proficient in chanting the Sāmaveda through the Vedas along with the six Aṅgas (branches of knowledge auxiliary to the Vedas), Pada (division of the Vedic text into separate words), Krama and Jaṭā (particular forms of reciting the Vedas) and the Upaniṣads who is perceived by the Yogīs by means of their mind made steady through meditation and fixed on the Lord and whose reality is not known even to gods and Asuras."

शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।
लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यं
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥

"Obeisance to Viṣṇu, the dispeller of the fear of rebirths, the one Lord of all the regions, possessed of a tranquil form, lying on a bed of snake, from whose navel has sprung the lotus, the Lord of all celestials, the support of the universe, similar to the sky possessed of the colour of a cloud and possessed of handsome limbs, the Lord of Lakṣmī (the Goddess of Wealth), having lotus-like eyes, and realized by Yogīs in meditation."

—Jayadayal Goyandka



Synopsis of the Gita

No. of Verse Subject Discussed

Chapter I entitled "The Yoga of Dejection of Arjuna"

1–11 Description of the principal warriors on both sides with their fighting qualities.

12–19 Blowing of conches by the warriors on both sides.

No. of Verse	Subject Discussed
20–27	Arjuna observes the warriors drawn up for battle.
28–47	Overwhelmed by infatuation, Arjuna gives expression to his faint heartedness, tenderness and grief.

Chapter II entitled "Sankhyayoga" (the Yoga of Knowledge)

1–10	Arjuna and Śrī Kṛṣṇa discussing Arjuna's faint-heartedness.
11–30	Sānkhyayoga (the Yoga of Knowledge) described.
31–38	The Kṣatriya's duty to engage himself in fight.
39–53	Karmayoga (the Yoga of Selfless Action) described.

No. of Verse	Subject Discussed
54–72	Marks of the man of stable mind and his glories described.

Chapter III entitled "Karmayoga," or the Yoga of Action "

No. of Verse	Subject Discussed
1–8	Importance of the performance of duty in a detached way according to both Jñānayoga and Karmayoga.
9–16	The necessity of performing sacrifices, etc.
17–24	The necessity for action on the part of the wise, and even on the part of God Himself, for the good of the world.
25–35	Marks of the wise and the unwise; instruction about perform

Chapter IV entitled "The Yoga of Knowledge as well as the disciplines of Action and Knowledge."

Chapter V entitled "The Yoga of Action and Knowledge."

1–6 Sānkhyayoga and the Yoga of disinterested action described.

7–12 Marks of the Sānkhyayogī and Niṣkāma Karmayogī—their glories described.

13–26 Jñānayoga, or the Yoga of Knowledge.

27–29 Dhyānayoga, or meditation, together with Devotion, described.

Chapter VI entitled "The Yoga of Self-Control."

1–4 Karmayoga, or the Yoga of disinterested Action, described; marks of one who has attained Yoga.

No of Verse	Subject Discussed
5–10	Urging one to uplift the self; marks of the God Realized soul
11–32	Detailed description of Dhyana yoga.
33–36	The question of Mind-control discussed.
37–47	The fate of one who falls from Yoga the glory of Dhyanayoga described

Chapter VII entitled "The Yoga of Jnana (Knowledge of Nirguna Brahma) and Vijnana (Knowledge of Manifest Divinity)"

1–7	Wisdom with real Knowledge of Manifest Divinity

No. of Verse	Subject Discussed
8–12	Inherence of God in all objects as their Cause.
13–19	Condemnation of men of demoniacal nature and praise of devotees.
20–23	The question of worship of other gods.
24–30	Condemnation of men, who are ignorant of the glory and true nature of God, and approbation of those who know them

Chapter VIII entitled "The Yoga of the Indestructible Brahma."

1–7	Answer to Arjuna's seven questions on Brahma, Adhyatma and Karma (Action), etc.

8–22 The subject of Bhaktiyoga discussed

23–28 The bright and dark paths described.

Chapter IX entitled "The Yoga of the Sovereign Science and the Sovereign Secret"

1–6 The subject of Jñāna (Knowledge) with its glory described.

7–10 The origin of the world discussed.

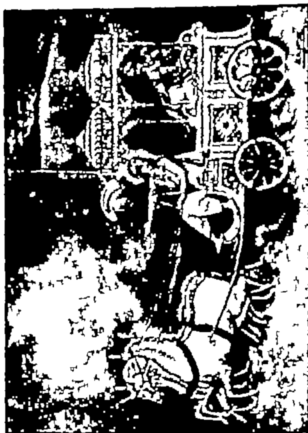
11–15 Condemnation of men of the demoniacal nature, who despise God, and the method of Bhajana of men possessed of the divine nature.

No. of Verse	Subject Discussed
16–19	Description of God as the soul of everything and His glory
20–25	The fruits of worship with a motive and without motive.
26–28	The glory of Devotion practised disinterestedly

Chapter X entitled "The Yoga of Divine Glories."

No. of Verse	Subject Discussed
1–7	Description of God's glories and power of Yoga with the fruit of their knowledge.
8–11	Bhaktiyoga—its fruit and glory
12–18	Arjuna offers his praises to God and prays to the Lord for a description of His glories and power of Yoga.

No. of Verse	Subject Discussed
41–48	Duties attaching to each caste and the fruit of their performance.
49–55	The path of Knowledge described.
56–66	The path of Karmayoga, or selfless action together with Devotion.
67–78	The glory of the *Gītā* described.



ॐ श्रीपरमात्मने नमः

The Bhagavadgita

The Song Divine

Chapter I

धृतराष्ट्र उवाच—

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

Dhṛtarāṣṭra said:

Sañjaya, assembled on the holy field of Kurukṣetra, eager to fight, what did my children and the children of Pāṇḍu do? 1

संजय उवाच—

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥

Sañjaya said:

At that time, seeing the army of the Pāṇḍavas drawn up for battle and approaching Droṇāchārya, Prince Duryodhana spoke these words: 2

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

"Behold Master, the mighty army of the sons of Pāṇḍu arrayed for battle by your talented pupil Dhṛṣṭadyumna, the son of Drupada. 3

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

"There are in this army heroes wielding mighty bows and equal in military prowess to Bhīma and Arjuna, such as Sātyaki and Virāṭa, and the Mahārathī* (great car warrior) Drupada, 4

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ ५ ॥

"Dhṛṣṭaketu, Chekitāna and the valiant King of Kāśī and Purujit, the Kuntibhoja and Śaibya, the best of men; 5

* A Rathī is a car-warrior who can fight a certain number of hostile combatants. A Mahārathī is capable of fighting ten thousand bowmen battling together. An Atirathī is a car-warrior still greater than a Mahārathī who can fight any number of warriors.

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥

"And mighty Yudhamanyu, and valiant Uttamauja, Abhimanyu the son of Subhadra, and the five sons of Draupadi,—all of them Maharathis (great car warriors). 6

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ ७ ॥

"O best of Brahmans, know them also who are the principal warriors on our side the generals of my army For your information, I mention them below— 7

भवान्भीष्मश्च कर्णश्च कृपश्च समितिंजयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥

"Yourself and Bhīṣma and Karṇa and Kṛpa, who is ever victorious in battle; and even so Aśwatthāmā, Vikarṇa, and Bhūriśravā, the son of Somadatta; 8

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

"And many other heroes, equipped with various weapons and missiles, who have staked their lives for me, all skilled in warfare. 9

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १० ॥

"This army of ours, fully protected by Bhīṣma, is unconquerable; while that army of theirs, guarded in every way by Bhīma, is easy to conquer 10

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥११॥

"Therefore, stationed in your respective positions on all fronts, do you all guard Bhīṣma in particular on all sides." 11

तस्य संजनयन् हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥१२॥

The grand old man of the Kaurava race, their glorious granduncle Bhīṣma, cheering up Duryodhana, roared terribly like a lion and blew his conch. 12

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥१३॥

Then conches, kettledrums, tabors, drums and trumpets suddenly blared forth and the noise was tumultuous. 13

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥१४॥

Then, seated in a glorious chariot drawn by white horses, Śrī Kṛṣṇa as well as Arjuna blew their celestial conches. 14

पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥१५॥

Śrī Kṛṣṇa blew His conch named Pāñchajanya Arjuna, his conch called Devadatta, while Bhīma of terrible deeds blew his mighty conch Pauṇḍra. 15

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥१६॥

King Yudhiṣṭhira, son of Kuntī, blew his conch Anantavijaya, while Nakula and

Sahadeva blew theirs, the Sughoṣa and Maṇipuṣpaka respectively 16

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥१७॥

And the King of Kāśī, the excellent archer and Śikhaṇḍī, the Mahārathī (great car-warrior) Dhṛṣṭadyumna and Virāṭa, and invincible Sātyaki did likewise. 17

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥१८॥

O lord of the earth Drupada as well as the five sons of Draupadī, and the mighty armed Abhimanyu, son of Subhadrā, all of them severally blew their respective conches. 18

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥१९॥

And the terrible sound, echoing through heaven and the earth, rent the hearts of Dhṛtarāṣṭra's sons. 19

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ।
प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥२०॥
हृषीकेशं तदा वाक्यमिदमाह महीपते ।
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥२१॥

Now O lord of the earth, seeing your sons arrayed against him and when missiles were ready to be hurled, Arjuna, son of Pāṇḍu, took up his bow and then addressed the following words to Śrī Kṛṣṇa. "Kṛṣṇa, place my chariot between the two armies. 20,21

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन्रणसमुद्यमे ॥२२॥

Sahadeva blew theirs, the Sughoṣa and Maṇipuṣpaka respectively 16

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हृषीकेशं तदा वाक्यमिदमाह महीपते ।
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥२१॥

Now O lord of the earth seeing your sons arrayed against him, and when missiles were ready to be hurled, Arjuna, son of Pāṇḍu, took up his bow and then addressed the following words to Śrī Kṛṣṇa. "Kṛṣṇa, place my chariot between the two armies. 20 21

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन्रणसमुद्यमे ॥२२॥

friends, fathers-in-law and well-wishers as well. Seeing all those relations present there, he was possessed by extreme compassion, and uttered these words in sadness.

Arjuna said:

Kṛṣṇa, at the sight of these kinsmen thus arrayed and longing for battle my limbs give way, and my mouth is parched; nay, my frame shakes and hair stands on end. 26–29

गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥३०॥

The bow Gāṇḍīva drops from my hand and my skin burns all over; my mind is reeling as it were, and I am not able even to stand. 30

निमित्तानि च पश्यामि विपरीतानि केशव ।
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥३१॥

And, Keśava, I see the omens also inauspicious; nor do I see any good in killing my kith and kin in battle. 31

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥३२॥

Kṛṣṇa, I covet not victory, nor kingdom, nor pleasures. Govinda, of what use will kingdom or luxuries, or even life be to us? 32

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥३३॥
आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥३४॥

Those for whose sake we covet the throne, luxuries and pleasures,—teachers,

uncles, sons and even so granduncles, maternal uncles, fathers-in-law grandsons, brothers-in law and other relations,—are here arrayed on the battle-field staking their lives and riches. 33, 34

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥३५॥

Kṛṣṇa, I do not want to kill them, though they may kill me, even for the sovereignty of the three worlds; how then, for this earth. 35

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।
पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ॥३६॥

Kṛṣṇa, what joy can we derive through slaying the sons of Dhṛtarāṣṭra ? Sin alone

will accrue to us as the result of killing these desperadoes. 36

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥३७॥

Therefore, Kṛṣṇa, it does not behove us to kill our relations, the sons of Dhṛtarāṣṭra. For how shall we be happy after killing our own kinsmen? 37

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥३८॥
कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥३९॥

Although these people, with minds blinded by greed do not perceive the evil of destruction of one's own race and the sin accruing from enmity towards friends;

why should not we, O Kṛṣṇa, who see clearly the sin involved in the destruction of one's family, think of turning away from this crime ? 38, 39

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥४०॥

Age-long family traditions disappear with the destruction of a family and virtue having been lost, sin takes hold of the entire family 40

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥४१॥

With the preponderance of vice, Kṛṣṇa, the women of the family become corrupt; and with the corruption of women, O Vārṣṇeya (descendant of Vṛṣṇi), there ensues an intermixture of castes. 41

संकरो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥४२॥

Intermixture of castes leads the destroyers of the race as well as the race itself to hell. Deprived of the offerings of lumps of rice and water (Śraddha, Tarpaṇa, etc.), the manes of their race also fall. 42

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥४३॥

Through these evils bringing about an intermixture of castes, the age-long caste-traditions and family-customs of the destroyers of the race get extinct. 43

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरकेऽनियतं वासो भवतीत्यनुशुश्रुम ॥४४॥

Kṛṣṇa, we hear that men who have lost their family traditions dwell in hell for an indefinite period of time. 44

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥४५॥

Alas! Though possessed of intelligence we have set our mind on the commission of a great sin in that due to lust for throne and enjoyment we are intent on killing our own kinsmen. 45

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥४६॥

It would be better for me if the sons of Dhṛtarāṣṭra, armed with weapons, killed me in battle while I was unarmed and unresisting. 46

Chapter 1

सञ्जय उवाच—

एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥४७॥

Sañjaya said

Arjuna, with his mind agitated by grief on the battle-field, having spoken thus, and having laid down his bow and arrows, sank into the hinder part of his chariot. 47

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादेऽर्जुनविषाद
योगो नाम प्रथमोऽध्यायः ॥ १ ॥

Thus, in the Upaniṣad sung by the Lord the science of Brahma, the scripture on Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the first chapter entitled "The Yoga of Dejection of Arjuna."



Chapter II

संजय उवाच—

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

Sañjaya said:

Śrī Kṛṣṇa then addressed the following words to Arjuna, who was overwhelmed with pity, whose eyes were

filled with tears and agitated, and who was full of sorrow 1

श्रीभगवानुवाच—

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

Śrī Bhagavān said:

Arjuna, how has this infatuation overtaken you at this odd hour? It is shunned by noble souls neither will it bring heaven, nor fame to you. 2

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥ ३ ॥

Yield not to unmanliness, Arjuna, ill does it become you. Shaking off this paltry faint heartedness arise, O scorcher of your enemies. 3

With my very being tainted by the vice of faint heartedness and my mind puzzled with regard to duty, I am asking you. Tell me that which is decidedly good I am your disciple. Pray instruct me, who have sought refuge in you. 7

न हि प्रपश्यामि ममापनुद्याद्
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

For even on obtaining undisputed sovereignty and an affluent kingdom on this earth and lordship over the gods, I do not see any means that can drive away the grief which is drying up my senses. 8

संजय उवाच—

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतप ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

Sañjaya said

O King, having thus spoken to Śrī Kṛṣṇa, Arjuna, again said to Him, "I will not fight," and became silent. 9

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥१०॥

Then, O Dhṛtarāṣṭra, Śrī Kṛṣṇa, as if smiling addressed the following words to sorrowing Arjuna, in the midst of the two armies. 10

श्रीभगवानुवाच—

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥११॥

Śrī Bhagavān said:

Arjuna, you grieve over those who should not be grieved for and yet speak

like the learned wise men do not sorrow over the dead or the living. 11

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥१२॥

In fact, there was never a time when I was not, or when you or these kings were not. Nor is it a fact that hereafter we shall all cease to be. 12

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥१३॥

Just as boyhood, youth and old age are attributed to the soul through this body even so it attains another body The wise man does not get deluded about this. 13

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥१४॥

O son of Kunti, the contacts between the senses and their objects, which give rise to the feelings of heat and cold, pleasure and pain etc., are transitory and fleeting therefore, Arjuna ignore them, 14

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥१५॥

Arjuna the wise man to whom pain and pleasure are alike and who is not tormented by these contacts, becomes eligible for immortality 15

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥१६॥

The unreal has no existence, and the real never ceases to be the reality of both has thus been perceived by the seers of truth. 16

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥१७॥

Know that to be imperishable, by which all this is pervaded for none can bring about the destruction of this indestructible substance. 17

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥१८॥

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥१९॥

They are both ignorant, he who knows the soul to be capable of killing and he who takes it as killed, for verily the soul neither kills, nor is killed. 19

न जायते म्रियते वा कदाचि
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥२०॥

The soul is never born nor dies nor does it exist on coming into being For it is unborn, eternal, everlasting and primeval even though the body is slain, the soul is not. 20

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥२१॥

Arjuna, how will the man who knows this soul to be imperishable, eternal and free from birth and decay cause any one to be killed or kill anyone? 21

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा
न्यन्यानि संयाति नवानि देही ॥२२॥

As a man discarding worn-out clothes, takes other new ones, likewise the embodied soul casting off worn-out bodies, enters into others which are new 22

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥२३॥

Weapons cannot cut it nor can fire burn it, water cannot drench it nor can wind make it dry 23

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥२४॥

For this soul is incapable of being cut it is proof against fire, impervious to water and undriable as well This soul is eternal, omnipresent, immovable, constant and everlasting 24

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥२५॥

This soul is unmanifest, it is unthinkable and it is spoken of as immutable. Therefore, knowing this as such you should not grieve. 25

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥२६॥

And, Arjuna, even if you regard this soul as constantly taking birth, and constantly dying you should not grieve like this. 26

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥२७॥

For in that case the death of him who is born is certain and the rebirth of him who is dead is inevitable. It does not, therefore, behove you to grieve over an inevitable event. 27

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥२८॥

Arjuna, all beings were unmanifest before they were born and will become unmanifest again when they are dead they are manifest only in the intermediate stage. What occasion, then, for lamentation? 28

आश्चर्यवत्पश्यति कश्चिदेन-
माश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥२९॥

Hardly anyone perceives this soul as marvellous, scarce another likewise speaks thereof as marvellous, and scarce another hears of it as marvellous; while there are some who know it not even on hearing of it. 29

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥३०॥

Arjuna this soul residing in th bodies of all can never be slain therefor it does not behove you to grieve for an being. 30

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥२.३१॥

Besides, considering your own dut you should not waver for there is nothing more welcome for a man of the warrior class than a righteous war 31

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥२.३२॥

Arjuna, it is only the lucky among the Kṣatriyas, who get such an unsolicited opportunity for war, which is an open door to heaven

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥३३॥

Now if you will not wage such a righteous war then abandoning your duty and losing your reputation you will incur sin. 33

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥३४॥

Nay, people will pour undying infamy on you, and infamy brought on a man enjoying popular esteem is worse than death. 34

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥३५॥

And the great car warriors, who held you in high esteem, will now make light

of you, thinking that you have deserted from battle out of fear — 35

अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥३६॥

And your enemies, disparaging your might, will speak many unbecoming words what can be more distressing than this? 36

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥३७॥

Either slain in battle you will attain heaven, or gaining victory you will enjoy sovereignty of the earth therefore arise Arjuna, determined to fight. 37

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥३८॥

Treating alike pleasure and pain, gain and loss, victory and defeat, get ready for the fight, then fighting thus you will not incur sin. 38

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥३९॥

Arjuna, this attitude of mind has been presented to you from the point of view of Jñānayoga now hear the same as presented from the point of view of Karmayoga (the Yoga of selfless action). Equipped with this attitude of mind, you will be able to shake off completely the shackles of Karma. 39

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥४०॥

In this path (of disinterested actio
there is no loss of effort, nor is there
of contrary result. Even a little prac
of this discipline protects one from g
fear (of birth and death).

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥

Arjuna, in this blessed path
intellect is determinate and one-poin
whereas the intellect of the undeci
(ignorant men moved by desires)
scattered in many directions and endle
diverse.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥
कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥४४॥

Arjuna, those who are obsessed by esire and devoted to the letter of the edas, who look upon heaven as the upreme goal and argue that there is othing beyond heaven, are unwise. They tter flowery speech recommending many acts of various kinds for the attainment of pleasure and prosperity with rebirth as their fruit. Those whose minds are carried away by such words, and who are deeply attached to pleasure and worldly prosperity, cannot attain the determinate intellect concentrated on God 42, 43 44

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ।४५।

Arjuna, the Vedas thus deal with the three Guṇas or modes of Prakṛti and their evolutes in the form of worldly enjoyment as well as the means of attaining such enjoyments. Be thou indifferent to these enjoyments and their means, rising above pairs of opposites like pleasure and pain, etc., established in the Eternal Existence (God) absolutely unconcerned about the supply of wants and the preservation of what has been already attained, and with the mind completely under control. 45

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥४६॥

A Brahman who has obtained enlightenment has the same use for all the Vedas as one has for a small reservoir of

water in a place flooded with water on all sides. 46

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥४७॥

Your right is to work only, but never to the fruit thereof. Let not the fruit of action be your object, nor let your attachment be to inaction. 47

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ४८

Arjuna, perform your duties dwelling in Yoga, relinquishing attachment, and indifferent to success and failure equanimity is called Yoga. 48

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥४९॥

taste for them persists. This relish also disappears in the case of the man of stable mind when he sees the Supreme. 59

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥६०॥

Turbulent by nature, the senses even of a wise man, who is practising self-control, forcibly carry away his mind, Arjuna. 60

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥६१॥

Therefore, having controlled them all and collecting his mind one should sit for meditation devoting oneself heart and soul to Me. For he whose senses are mastered, his mind has become stable. 61

ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥६२॥

The man dwelling on sense-objects develops attachment for them, from attachment springs up desire, and from desire (unfulfilled) ensues anger 62

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥६३॥

From anger arises infatuation, from infatuation, confusion of memory from confusion of memory loss of reason and from loss of reason one goes to complete ruin. 63

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥६४॥

But the self-controlled practicant, while enjoying the various sense-objects

through his senses, which are disciplined and free from likes and dislikes, attains placidity of mind. 64

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥६५॥

With the attainment of such placidity of mind all his sorrows come to an end, and the intellect of such a person of tranquil mind soon withdrawing itself from all sides, becomes firmly established in God. 65

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥६६॥

He who has not controlled his mind and senses can have no determinate reason; nor can such an undisciplined man have belief (in God). The unbelieving man

can have no peace, and how can there be happiness for one lacking peace of mind ? 66

इन्द्रियाणां हि चरतां यन्मनोऽनु विधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥६७॥

As the wind carries away a barge upon the waters, even so of the wandering senses the one to which the mind is joined takes away his discrimination. 67

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥६८॥

Therefore Arjuna he whose senses are completely restrained from their objects, his mind is stable. 68

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥६९॥

That which is night to all beings, in that state (of Divine Knowledge and

Supreme Bliss) the God-realized Yogi keeps awake. And that (the ever-changing transient worldly happiness) in which all beings keep awake is night to the seer. 69

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत्।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी॥७०॥

As the waters (of different rivers) enter the ocean, which though full on all sides remains undisturbed likewise he in whom all enjoyments merge themselves attains peace, not he who hankers after such enjoyments. 70

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः।
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति॥७१॥

He who gives up all desires and moves free from attachment, egoism and thirst for enjoyment attains peace. 71

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति॥७२॥

Arjuna, such is the state of the God-realized soul, having reached this state he overcomes delusion. And established in this state even at the last moment he attains Brahmic Bliss. 72

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म
विद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे सांख्य
योगो नाम द्वितीयोऽध्यायः ॥ २ ॥

Thus, in the Upaniṣad sung by the Lord, the science of Brahma, the scripture on Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the second chapter entitled "Sāṅkhyayoga" (the Yoga of Knowledge).

proceeds along the path of Knowledge, whereas in the case of the Karmayogi it proceeds along the path of Action. 3

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

Man does not attain freedom from action (culmination of the path of Action) without entering upon action, nor does he reach perfection (culmination of the path of Knowledge) merely by renunciation of action. 4

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

Surely none can remain inactive even for a moment; everyone is helplessly driven to action by nature-born qualities. 5

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

He who outwardly restraining the organs of sense and action, sits mentally dwelling on objects of senses, that man of deluded intellect is called a hypocrite. 6

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥

On the other hand, he who controlling the organs of sense and action by the mind, and remaining unattached undertakes the Yoga of Action through those organs, Arjuna, he excels. 7

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ८ ॥

Therefore, do you perform your allotted duty for action is superior to inaction. Desisting from action you cannot even maintain your body

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥९॥

Man is bound by shackles of Karma only when engaged in actions other than work performed for the sake of sacrifice. Therefore, Arjuna, do you efficiently perform your duty free from attachment, for the sake of sacrifice alone. 9

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥१०॥

Having created mankind along with the spirit of sacrifice at the beginning of

creation, the Creator Brahmā, said to them, "Do you multiply through this; may this yield the enjoyment you seek. 10

देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥११॥

"Foster the gods through this (sacrifice) and let the gods foster you Thus fostering one another disinterestedly you will attain the highest good. 11

इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥१२॥

"Fostered by sacrifice, the gods will surely bestow on you unasked all the desired enjoyments. He who enjoys the gifts bestowed by them without giving them in return, is undoubtedly a thief" 12

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥१३॥

The virtuous who partake of what is left after sacrifice are absolved of all sins. Those sinful ones who cook for the sake of nourishing their body alone eat only sin. 13

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥१४॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥१५॥

All beings are evolved from food, production of food is dependent on rain; rain ensues from sacrifice and sacrifice is rooted in action. Know that action has its origin in the Vedas, and the Vedas proceed

from the indestructible (God), hence the all-pervading Infinite is always present in sacrifice. 14, 15

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥१६॥

Arjuna, he who does not follow the wheel of creation thus set going in this world (i.e., does not perform his duties) sinful and sensual he lives in vain. 16

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥१७॥

He however who takes delight in the Self alone and is gratified with the Self and is contented in the Self has no duty 17

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥१८॥

In this world that great soul has no use whatsoever for things done nor for things not done; nor has he selfish dependence of any kind on any creature.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥१९॥

Therefore, always efficiently do your duty without attachment. Doing work without attachment man attains the Supreme.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥२०॥

It is through action (without attachment) alone that Janaka and other wise men reached perfection. Having an e

to the maintenance of the world order, too, you should take to action. 20

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥२१॥

For whatsoever a great man does, that very thing other men also do, whatever standard he sets up, the generality of men follow the same. 21

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥२२॥

Arjuna, there is nothing in the three worlds for Me to do, nor is there anything worth attaining unattained by Me; yet I continue to work. 22

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥२३॥

Should I not engage in action unwearied, at any time great harm will come to the world, for, Arjuna, men follow My path in all matters. 23

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥२४॥

If I do not perform action, these worlds will perish, nay I should be the author of confusion of castes and of the destruction of these people. 24

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥२५॥

Arjuna, as the unwise act with attachment, so should the wise man seeking maintenance of the world order act without attachment. 25

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥२६॥

A wise man established in Me should t unsettle the mind of the ignorant tached to action, but should get them to erform all their duties duly performing em himself 26

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥२७॥

All actions are being done by the modes of Prakṛti (Primordial Matter) The fool whose mind is deluded by egoism considers himself to be the doer 27

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥२८॥

He, however, who knows the truth about the respective spheres of Gunas (modes of Prakṛti) and actions, holding that it is the Guṇas (in the shape of the senses, mind, etc.) that move among the Guṇas (objects of perception), does not get attached to them, Arjuna. 28

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु।
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत्॥२९॥

Those who are completely deluded by the Guṇas (modes) of Prakṛti remain attached to those Guṇas and actions; the man of perfect Knowledge should not unsettle the mind of those insufficiently knowing fools. 29

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः॥३०॥

Therefore, dedicating all actions to Me with your mind fixed on Me, the Self of all freed from hope and the feeling of meum and cured of mental fever, fight. 30

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥३१॥

Even those men who with an uncavilling and devout mind, always follow this doctrine of Mine are freed from the binding effect of all actions. 31

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान् विद्धि नष्टानचेतसः ॥३२॥

Those, however who finding fault with this doctrine of Mine do not follow it, know them to be deluded in the matter of all knowledge senseless and lost. 32

wicked know this to be the enemy in this case. 37

धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥३८॥

As flame is enveloped by smoke, mirror by dirt and embryo by the amnion, so Knowledge is enveloped by it (desire). 38

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥३९॥

So, Arjuna Knowledge is covered by this eternal enemy of the wise, the insatiable fire in the form of desire. 39

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥४०॥

The senses, the mind and the intellect are said to be its seat enveloping

Knowledge through these, it (desire) deludes the embodied soul 40

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥४१॥

Therefore, Arjuna, first controlling the senses, kill this wicked desire which obscures Jñāna (Knowledge of the Absolute or Nirguṇa Brahma) and Vijñāna (Knowledge of Sākāra Brahma or manifest Divinity). 41

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥४२॥

The senses are said to be greater than the body but greater than the senses is the mind. Greater than the mind is the intellect and what is greater than the intellect is he (the Self) 42

it to Manu (his son) and Manu imparted it to (*his son*) *Ikṣwāku*. 1

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परन्तप ॥२॥

Thus handed down from father to son, Arjuna, this Yoga remained known to the Rājarṣis (royal sages) By great efflux of time, however, it has more or less disappeared. 2

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥३॥

The same ancient Yoga has this day been imparted to you by Me, because you are my devotee and friend and also because this is a supreme secret. 3

अर्जुन उवाच—

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

Arjuna said

You are of recent origin, while the birth of Vivaswan dates back to remote antiquity How, then, am I to understand that you taught at the beginning of creation? 4

श्रीभगवानुवाच—

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ ५ ॥

Śrī Bhagavān said:

Arjuna, you and I have passed through many births. I know them all, while you do not, O chastiser of foes. 5

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ६ ॥

Though unborn and immortal, and also the Lord of all beings, I manifest Myself through My own Yogamaya (divine potency) keeping My Nature (Prakṛti) under control 6

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥ ७ ॥

Arjuna whenever there is decline of righteousness, and unrighteousness is in the ascendant then I body Myself forth. 7

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ८ ॥

For the protection of the virtuous, for the destruction of evil-doers, and for

establishing Dharma (righteousness) on a firm footing, I am born from age to age. 8

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

Arjuna, My birth and activities are divine. He who knows this in reality does not take birth again on leaving his body, but attains Me. 9

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥१०॥

Completely rid of passion, fear and anger wholly absorbed in Me, depending on Me, and purified by the penance of wisdom, many have become one with Me even in the past. 10

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥११॥

Arjuna, howsoever men approach Me, even so do I seek them, for all men follow My path from all sides. 11

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥१२॥

In this mortal world, men seeking the fruition of their activities worship the gods for success born of actions follows quickly 12

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥१३॥

The four orders of society (viz., the Brahman, the Kṣatriya, the Vaiśya and the Śūdra) were created by Me classifying them according to their prenatal qualities and apportioning corresponding duties to

them, though the author of this creation, know Me, the immortal Lord, to be a non-doer 13

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥१४॥

Since I have no craving for the fruit of actions, actions do not contaminate Me. Even he who thus knows Me in reality is not bound by actions. 14

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥१५॥

Having known thus, action was performed even by the ancient seekers of salvation, therefore, do you also perform such actions as were performed by the ancients in the former times. 15

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥१६॥

Even the wise are at a loss to know what is action and what is inaction. Therefore, I shall expound to you the truth about action knowing which you will be freed from its evil effect (binding nature) 16

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥१७॥

The truth about action must be known and the truth of prohibited action must also be known even so the truth about inaction must be known. For mysterious are the ways of action. 17

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥१८॥

He who sees inaction in action and action in inaction is wise among men he is a Yogi who has accomplished all action. 18

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥१९॥

He whose undertakings are all free from desire and thoughts of the world and whose actions are burnt up by the fire of wisdom him even the wise call a sage. 19

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किंचित्करोति सः ॥२०॥

He who, having totally given up attachment to actions and their fruits, has got over the dependence on the world, and is ever satisfied, does

nothing at all though he may be ever engaged in action. 20

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥२१॥

He who has subdued his mind and body, has given up all objects of enjoyment and has no craving,—performing sheer bodily action, such a person does not incur sin. 21

यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥२२॥

He who is contented with whatever is got unsought, is free from jealousy and has transcended all pairs of opposites (like joy and grief), and is balanced in success and failure,—such a Karmayogi, though acting, is not bound. 22

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥२३॥

He whose attachment has gone, whose mind is established in Knowledge, and who works for the sake of sacrifice, all actions of that liberated man melt away 23

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥२४॥

The sacrifice in which the ladle (with which the oblation is poured), etc. is Brahma, the oblation itself is Brahma, even so the act of pouring the same into the fire, which is again Brahma by the sacrificer who is himself Brahma,—surely the goal to be reached by him who is

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥३८॥

In this world there is no purifier like Knowledge; he who has attained purity of heart through practice of Karmayoga, automatically realizes it in the self in course of time. 38

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥३९॥

He who has fully controlled his senses, is exclusively devoted to spiritual practice and is full of faith attains Knowledge; having gained Knowledge, he immediately attains supreme peace (in the form of God-Realization) 39

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥४०॥

He who lacks discrimination is devoid of faith and is possessed by doubt is lost to the spiritual path. For the doubting soul in particular there is neither this world nor the world beyond, nor even happiness. 40

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥४१॥

Arjuna, he who has dedicated all his actions to God according to the spirit of Karmayoga, whose doubts have been dispelled by wisdom and who is self possessed, actions do not bind him. 41

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनाऽऽत्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥४२॥

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥३८॥

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योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥४१॥

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तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनाऽऽत्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥४२॥

Therefore, Arjuna cutting asunder with the sword of Knowledge this doubt in your heart born of ignorance, establish yourself in Karmayoga (in the form of even-mindedness) and stand up for the fight. 42

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानकर्मसंन्यास-
योगो नाम चतुर्थोऽध्यायः ॥ ४ ॥

Thus, in the Upaniṣad sung by the Lord, the science of Brahma, the scripture on Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the fourth chapter entitled "The Yoga of Knowledge as well as the disciplines of Action and Knowledge."

Chapter V

अर्जुन उवाच—

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

Arjuna said:

Kṛṣṇa, you extol Sānkhyayoga (the Yoga of Knowledge) and then the Yoga

of Action Pray tell me which of the two is decidedly better 1

श्रीभगवानुवाच—

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

Śrī Bhagavān said:

The Yoga of Knowledge and the Yoga of Action both lead to supreme bliss. Of the two, however the Yoga of Action (being easier of practice) is superior to the Yoga of Knowledge. 2

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

The Karmayogī, who neither hates nor desires, should be ever considered a

Sannyāsī (renouncer) For, Arjuna, he who has transcended the pairs of opposites is easily freed from bondage. 3

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥ ४ ॥

It is the ignorant, not the wise, who say that Sānkhyayoga and Karmayoga are productive of divergent results. For one who is firmly established in either gets the fruit of both (viz., God Realization) 4

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

The supreme state which is reached by the Sānkhyayogī is attained also by the Karmayogī Therefore, he who sees

Sānkhyayoga and Karmayoga as one so far as their result goes really sees. 5

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ६ ॥

Without Karmayoga however Sānkhyayoga (or renunciation of doership in relation to all activities of the mind, senses and the body) is difficult to attain; whereas the Karmayogī, who keeps his mind fixed on God, reaches Brahma in no time, Arjuna. 6

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

The Karmayogī who has fully conquered his mind and subdued his

senses, whose heart is pure, and who has identified his self with the Self of all beings (viz., God) remains unaffected even though performing action. 7

नैव किंचित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्वसन् ॥८॥
प्रलपन् विसृजन् गृह्णन्नुन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥९॥

The Sankhyayogi, however who knows the reality of things, even though seeing hearing touching, smelling eating going sleeping breathing speaking passing urine and stools, taking and opening or closing the eyes, must believe that he does nothing holding that it is the senses that are acting on sense-objects. 8, 9

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥१०॥

He who acts offering all actions to God and shaking off attachment, remains untouched by sin as the lotus leaf by water 10

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये ॥११॥

The Karmayogis perform action only with their senses, mind, intellect, and body as well withdrawing the feeling of meum in respect of them and shakin, off attachment, simply for the sake of self purification. 11

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम्।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥१२॥

Offering the fruit of actions to God, the Karmayogi attains peace in the shape of God-Realization, whereas he who works with a selfish motive, being attached to the fruit of actions through desire, gets tied down. 12

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

The self-controlled Sankhyayogi doing nothing himself and getting nothing done by others, rests happily in God, mentally relegating all actions to the city of nine gates (the body with nine holes) 13

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

The Lord determines not the doership nor the doings of beings, nor even their contact with the fruit of actions. It is

Nature that functions (deriving its motive power from God) 14

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥१५॥

The omnipresent Lord does not partake of the virtue or sin of anyone. Knowledge is enveloped in ignorance, hence it is that beings are constantly falling a prey to delusion. 15

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥१६॥

In the case, however of those whose said ignorance has been destroyed by knowledge of God that wisdom shining like the sun reveals the Supreme. 16

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥१७॥

Those whose mind and intellect are wholly merged in Him, who are constantly established in identity with Him, and are exclusively devoted to Him, their sins being wiped out by wisdom, go to whence there is no return. 17

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥१८॥

The wise look with the same eye on a Brahman endowed with learning and culture, a cow an elephant, a dog, and a pariah. 18

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥१९॥

Even here is the mortal plane conquered by those whose mind is established in equanimity, since the Absolute is free

Nature that functions (deriving its motive power from God). 14

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥१५॥

The omnipresent Lord does not partake of the virtue or sin of anyone. Knowledge is enveloped in ignorance; hence it is that beings are constantly falling a prey to delusion. 15

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥१६॥

In the case, however of those whose said ignorance has been destroyed by knowledge of God, that wisdom shining like the sun reveals the Supreme. 16

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥१७॥

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Even here is the mortal plane conquered by those whose mind is established in equanimity since the Absolute is free

self, for one's own self is one's friend, and one's own self is one's enemy. 5

बन्धुरात्माऽऽत्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

One's own self is the friend of that soul by whom the lower self (viz., the mind, the senses and the body) has been conquered; on the other hand, the very self of him who has not conquered his lower self behaves inimically like one's own enemy. 6

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

The Supreme Spirit is firmly established in the knowledge of the self-controlled man whose mind is perfectly

calm in the midst of pairs of opposites such as cold and heat, joy and sorrow and honour and ignominy 7

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८ ॥

The Yogī whose mind is sated with Jñāna (Knowledge of Nirguṇa Brahma) and Vijñāna (Knowledge of manifest Divinity), who is unchangeable under all circumstances, whose senses are thoroughly subdued, and to whom a clod, a stone and a piece of gold make no difference, is spoken of as a God realized soul 8

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

He who regards well wishers, friends, foes, neutrals, mediators, the objects of

hatred, relatives, the virtuous and the sinful alike stands supreme.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥१०॥

The Yogi who has subdued his mind and body and who is free from desires and bereft of possessions,—living in seclusion all by himself alone he should constantly engage his mind in meditation. 10

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥११॥

In a clean spot having firmly placed his seat with Kuśa grass, a deerskin and a cloth spread thereon one below another (Kuśa below deerskin in the middle and

cloth uppermost), neither very high nor very low 11

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥१२॥

And sitting on that seat concentrating the mind and controlling the functions of the mind and the senses, he should practise Yoga, for self-purification. 12

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥१३॥

Keeping the trunk, head and neck straight and steady remaining firm and looking at the tip of his nose, without looking in other directions, 13

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥१४॥

Pledged to the vow of continence and fearless, keeping himself perfectly calm and, with the mind thoroughly brought under control and fixed on Me, the vigilant Yogī should sit absorbed in Me. 14

युञ्जन्नेवं सदाऽऽत्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥१५॥

Thus constantly applying his mind to Me, the Yogī of subdued mind attains the lasting Peace, consisting of supreme bliss, which rests in Me. 15

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥१६॥

Arjuna, this Yoga is not for him who eats too much, nor for him who does not eat at all, not for him who is given to too

much sleep, nor for him who is ceaselessly awake. 16

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥१७॥

Yoga, which rids one of woe, is accomplished only by him who is regulated in diet and recreation, regulated in performing actions, and regulated in sleeping and waking. 17

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥१८॥

When the mind brought under complete control gets focussed on God alone, then the person who is free from yearning for all enjoyments is said to be established in Yoga. 18

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥१९॥

As a light does not shake in a place sheltered from the wind, analogous is stated to be the case of the subdued mind of the Yogi practising meditation on God. 19

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥२०॥

The state in which, curbed through practice of Yoga, the mind comes to rest, and in which, realising God through subtle reason (purified by meditation on God) the soul rejoices only in God 20

सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥२१॥

Nay, in which the soul experiences the eternal and supersensuous joy which can be apprehended only through subtle and acute reason, and wherein established the said Yogī moves not from Truth, 21

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥२२॥

And having obtained which he does not reckon any other gain as greater than that, and established in which he is not moved even by great sorrow, 22

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥२३॥

That state called Yoga, which is free from the contact of pain (in the form of transmigration), should be known. Nay,

this Yoga should be resolutely practised with an unwearied mind. 23

संकल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥२४॥

Completely giving up all desires arising from thoughts of the world, and fully restraining the senses from all sides by the mind, 24

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किंचिदपि चिन्तयेत् ॥२५॥

He should through gradual practice attain tranquillity and having established the mind in God through reason controlled by steadfastness, he should not think of anything else. 25

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥२६॥

Restraining the restless and fidgety mind from all those objects after which it runs, he should repeatedly concentrate it on God. 26

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥२७॥

For to the Yogī whose mind is perfectly calm, who is sinless, whose passion is subdued, and who is identified with Brahma, supreme happiness comes (as a matter of course) 27

युञ्जन्नेवं सदाऽऽत्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥२८॥

The sinless Yogī thus uniting his self constantly with God easily enjoys the eternal bliss of oneness with Brahma. 28

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥२९॥

The Yogī who is united in identity with the all pervading infinite Consciousness, and looks on all with an equal eye, sees the Self present in all beings, and all beings existing in the Self. 29

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥३०॥

He who sees Me (the Universal Self) present in all beings, and sees all beings existing in Me, I am never out of sight of him, nor is he ever out of sight of Me. 30

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥३१॥

He who, established in unity worships Me as residing in all beings (as their very Self), that Yogī, though engaged in all forms of activities, dwells in Me. 31

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥३२॥

Arjuna, he who looks on all as one on the analogy of his own self and looks upon the pleasure and pain of all with a similar eye, such a Yogī is regarded as supreme. 32

अर्जुन उवाच—

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ३३

Arjuna said:

Kṛṣṇa, this Yoga in the form of equanimity which You have taught, owing to restlessness of mind I do not perceive its stability. (33)

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥३४॥

For Kṛṣṇa, the mind is very unsteady, turbulent, tenacious and powerful; therefore I consider it as difficult to control as the wind. (34)

श्रीभगवानुवाच—

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥३५॥

Śrī Bhagavān said:

The mind is without doubt unsteady and difficult to curb, Arjuna; but it can

e controlled through practice (of meditation) and dispassion, O son of Kunti. 35

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥३६॥

Yoga is difficult of achievement or one whose mind is not subdued y him, however who has the mind under ontrol, and is ceaselessly striving it can e easily attained through practice such ; My conviction. 36

र्जुन उवाच—

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥३७॥

rjuna said :

Kṛṣṇa, he who, though endowed with aith, has not been able to subdue his assions, and whose mind is therefore

diverted from Yoga (at the time of death), failing to achieve perfection in Y (God Realization), what fate does meet with ?

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥३

Kṛṣṇa, deluded in the path of G and without anything to stand upon, do He not perish like the torn cloud, depriv of both God Realization and world enjoyment ? 3

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥३९

Kṛṣṇa, it behoves You to dispel thi doubt of mine completely, for none other than Yourself can be found, who can clear this doubt. 39

श्रीभगवानुवाच—

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥४०॥

...d Bhagavān said:

Dear Arjuna, there is no fall for him ...ither here or hereafter. For none who ...orks for self-redemption (or God Realiza...ion) meets with an evil destiny. 40

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥४१॥

He, who has fallen from Yoga, having ...btained the higher worlds (heaven, etc.) ...o which men of meritorious deeds alone ...re entitled and having resided there ...or countless years, takes birth in the ...ouse of pious and wealthy men. 41

अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥४२॥

Or (if he has developed dispassio) he may be born in the family of enlighten Yogis but this kind of birth is ver difficult to obtain in this world. 42

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥४३॥

Arjuna, there he regains the under standing of his previous birth (i.e. the latencies of the Yoga of even-mindedne are roused in him), and through that he strives, with greater vigour than befor for perfection (in the form of God Realisation). 43

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥४४॥

The one who takes birth in a rich family though subject to the senses, feel drawn towards God by force of this

enatal habit, and the seeker of the Yoga of equanimity also transcends the fruit of actions performed with some motive laid down in the Vedas. 44

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥४५॥

The Yogī, however, who diligently takes up the practice, attaining perfection in this very life through the help of latencies of many births, and being thoroughly purged of sin, forthwith reaches the supreme state. 45

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥४६॥

The Yogī is superior to the ascetics; he is deemed superior even to those versed in sacred lore. The Yogī is superior

even to those who perform action with some motive. Therefore, Arjuna, do you become a Yogi.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥४७॥

"Even among all Yogis, he who devoutly worships Me with his mind focussed on Me is considered by Me to be the best Yogi.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म-
विद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे आत्म-
संयमयोगो नाम षष्ठोऽध्यायः ॥६॥

Thus, in the Upanisad sung by the Lord, the science of Brahma, the scripture on Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the sixth chapter entitled "The Yoga of Self-Control."

Chapter VII

श्रीभगवानुवाच—

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥

Śrī Bhagavān said: Arjuna, now listen how with the mind attached to Me (through exclusive love) and practising Yoga with complete dependence on Me, you will know Me (the repository of all power and glory

the Soul of all) in full and freed from all doubt.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २

I shall unfold to you in its entirety this wisdom along with the real knowledge of manifest Divinity having known which nothing else remains still to be known in this world.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ २

Of thousands of men some rare soul strives to realize Me, of those striving Yogis, again, some rare one (devoting himself exclusively to Me) knows Me in reality.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥

Earth, water fire, air ether mind ason and also the ego—these constitute y nature eightfold divided. This is My wer (insentient) nature; the other than us, by which the whole universe is ustained, know it as My higher (or sentent) nature in the form of the Jiva the life-principle) 4 5

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

Arjuna know that all beings have volved from this twofold Prakṛti, and

5—

that I am the source of the entire creation and in Me again it dissolves. 6

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

There is nothing else besides Me Arjuna. Like clusters of yarn-beads formed by knots on a thread, all this is threaded on Me. 7

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

Arjuna, I am the sapidity in water and the light of the moon and the sun I am the sacred syllable Om in all the Vedas, sound in ether and manliness in men 8

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥

I am pure odour (the subtle principle odour) in the earth and pure brilliance fire nay, I am life in all beings and austerity in ascetics. 9

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥

Arjuna, know Me as the eternal seed of all beings. I am the intelligence of the intelligent the glory of the glorious am I. 10

बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

Arjuna, I am the might of the mighty free from passion and desire in beings I

am the sexual desire not in conflict with virtue or scriptural injunction. 11

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥१२॥

Whatever other entities there are, born of Sattva (the quality of goodness), and those that are born of Rajas (the principle of activity) and Tamas (the principle of inertia) know them all as evolved from Me alone. In reality however neither I exist in them nor they in Me. 12

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥१३॥

The whole of this creation is deluded by objects evolved from the three modes

of Nature—Sattva, Rajas and Tamas hence it does not know Me, who am above these and imperishable. 13

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥१४॥

For this wonderful illusion of Mine consisting of the three Guṇas (modes of Nature) is extremely difficult to get over, those, however, who take refuge in Me alone cross it. 14

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥१५॥

Those who have their wisdom carried away by nescience, and who have embraced the demoniac nature, such foolish

am the sexual desire not in conflict with virtue or scriptural injunction. 11

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Those who have their wisdom carried away by nescience, and who have embraced the demoniac nature, such foolish

and wretched men of evil deeds do not worship Me. 15

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥१६॥

Four types of virtuous men worship Me, Arjuna,—the seeker of worldly objects, the sufferer the seeker for knowledge, and the man of wisdom. 16

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥१७॥

Of these the best is the man of wisdom, constantly established in identity with Me and possessed of exclusive devotion. For extremely dear am I to the wise man (who knows Me in reality) and he is extremely dear to Me. 17

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥१८॥

All these are noble, but the man of wisdom is verily My own self this is My view For this devotee, who has his mind and intellect merged in Me, is firmly established in Me, the highest goal. 18

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥१९॥

In the very last of all births, the man of realization worships Me realizing that all this is God Such a great soul is very rare. 19

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥२०॥

Those whose wisdom has been carried away by various desires, being bound by their own nature, worship other gods undertaking vows relating to each. 20

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥२१॥

Whatever celestial form a devotee (craving for some worldly object) seeks to worship with faith, I stabilize the faith of that particular devotee in that very form 21

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैव विहितान्हि तान् ॥२२॥

Endowed with such faith he worships that deity and obtains through him with-

out; doubt his desired enjoyment as ordained by Me. 22

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥२३॥

The fruit gained by these people of meagre intelligence, however is perishable. The worshippers of gods attain the gods whereas My devotees (howsoever they may adore Me) in the end attain Me alone. 23

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥२४॥

Not knowing My unsurpassable and undecaying supreme nature, the unintelligent think Me, the supreme Spirit beyond the reach of mind and senses,

the embodiment of Truth Knowledge and Bliss, to have assumed a visible (human) form. 24

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥२५॥

Veiled by My Yogamaya (divine potency), I am not manifest to all Hence these ignorant folk do not recognize Me as the unborn and imperishable supreme Spirit (i.e., take Me to be subject to birth and death) 25

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥२६॥

Arjuna, I know all beings, past as well as present, nay even those that are

yet to come, but none (devoid of faith and reverence) knows Me. 26

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥२७॥

Arjuna O chastiser of foes, in this world, through the delusion of pairs of opposites (such as pleasure and pain) born of desire and hatred all beings are being enveloped in utter ignorance. 27

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥२८॥

But those men of virtuous deeds whose sins have come to an end, being freed from delusion in the shape of pairs

of opposites, worship Me with a firm resolve in every way 28

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥२९॥
साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥३०॥

They who, having taken refuge in Me, strive for deliverance from old age and death know Brahma (the Infinite), Adhyatma (the totality of Jivas or embodied souls) and the entire field of Karma (action) as well as My integral being, comprising Adhibhūta (the field of Matter), Adhidaiva (Brahmā) and Adhiyajña (the unmanifest Divinity dwelling in the heart of all beings as

their witness). And they who, possessed of a steadfast mind, know Me even at the hour of death, they also know Me. 29,30

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानविज्ञानयोगो
नाम सप्तमोऽध्यायः ॥ ७ ॥

Thus, in the Upanisad sung by the Lord the science of Brahma, the scripture on Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the seventh chapter entitled "The Yoga of Jñāna (Knowledge of Nirguṇa Brahma) and Vijñāna (Knowledge of Manifest Divinity)."

of the Vedas term as the Indestructible, which striving recluses free from attachment enter and desiring which the celibates practise celibacy 11

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥१२॥
ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥१३॥

Having restrained all the media of perception, and fixing the mind in the heart, and through the controlled mind fixing the life-breath in the head and remaining steadfast in Yogic concentration on God, he who leaves the body and departs, reciting the one-syllabled Brahma, Om, and dwelling on Me in

My absolute aspect attains the supreme state. 12,13

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥१४॥

Arjuna he who always and constantly thinks of Me with undivided mind, to that Yogī always absorbed in Me, I am easily attainable. 14

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥१५॥

Great souls, who have attained highest perfection, having come to Me, are no more subjected to rebirth, which is the abode of sorrow and transitory by nature. 15

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥१६॥

Arjuna, all the worlds from Brahmaloka (the abode of Brahma) downwards are subject to appearance and disappearance. But, O son of Kunti, on attaining Me there is no rebirth. (For I am beyond Time, and regions like Brahmaloka, being subject to time, are impermanent). 16

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥१७॥

Those who know from realization Brahma's day as extending to a thousand Mahayugas* and Brahma's night as extending to another thousand Mahayugas, they alone know the reality about Time 17

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* A Mahayuga comprises the four Yugas, viz., Krta, Treta, Dwapara and Kali.

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥१८॥

All embodied beings emanate from the Unmanifest (i. e., Brahmā's subtle body) at the commencement of Brahmā's day; at the commencement of his night, they merge in the same subtle body of Brahmā, known as the Unmanifest. 18

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥१९॥

Arjuna, this multitude of beings, being born again and again, under compulsion from Prakṛti is dissolved at the commencement of Brahmā's night, and rises again at the commencement of his day. 19

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥११॥

Fools, not knowing My supreme nature, think low of Me, the Lord of creation, who have put on the human body (That is, they take Me, who have appeared in human garb through My Yogamaya for the deliverance of the world to be an ordinary mortal) 11

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥१२॥

Those senseless persons with vain hopes, *futile actions* and *fruitless knowledge* have embraced a nature which is fiendish, demoniacal and delusive. 12

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥१३॥

On the other hand Arjuna, great ouls, who possess a divine nature, know ng Me as the prime cause of creation nd imperishable, worship Me constantly nth undivided mind. 13

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥१४॥

Constantly chanting My names and glories and striving to attain Me, and bowing again and again, to Me those devotees of firm resolve, ever united with Me through meditation, worship Me with single-minded devotion. 14

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम्॥१५॥

Others (Jñānayogīs) betake themselves to Me through their offering of Knowledge, worshipping Me (in My Absolute and formless aspect) as their very Self; while still others worship Me in My Universal Form in many ways, taking Me to be diverse in diverse celestial forms. 15

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम्।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम्॥१६॥

I am the Vedic ritual, I am the sacrifice, I am the offering to the departed, I am the herbage I am the sacred formula, I am the clarified butter I am the sacred fire, and I am verily the act of offering oblations into the fire. 16

पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोंकार ऋक्साम यजुरेव च ॥१७॥

I am the sustainer and ruler of this universe, its father, mother and grandfather the knowable, the purifier the sacred syllable Om and the three Vedas—Rk, Yajus and Sama. 17

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥१८॥

I am the supreme goal supporter, lord, witness, abode, refuge, disinterested friend; origin and end the resting-place, the store-house (in which all beings are merged at the time of universal destruction), and the imperishable seed. 18

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन॥१९॥

Arjuna, I radiate heat as the sun, and hold back as well as send forth showers. I am immortality as well as death. I am being and non-being both. 19

त्रैविद्या मां सोमपाः पूतपापा
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते।
ते पुण्यमासाद्य सुरेन्द्रलोक-
मश्नन्ति दिव्यान्दिवि देवभोगान्॥२०॥

Those who perform action with some interested motive as laid down in the three Vedas and drink the sap of Soma plant, and have thus been purged of sin, worshipping Me through sacrifices, seek access to heaven attaining Indra's

paradise as the result of their good deeds, they enjoy the celestial pleasures in heaven. 20

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥२१॥

Having enjoyed the extensive heaven-world, they return to this world of mortals on the stock of their merits being exhausted. Thus taking recourse to action with interested motive enjoined by the three Vedas (as the means of attaining heavenly bliss), and seeking worldly enjoyments, they repeatedly come and go, (i.e., ascend heaven by virtue

of their meritorious deeds and return to earth when their fruit has been enjoyed) | 21

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥२२॥

Those devotees, however who knowing no one else constantly think of Me, and worship Me in a disinterested way to those ever united in thought with Me, I bring full security and personally attend to their needs. | 22

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥२३॥

Arjuna, even those devotees who, endowed with faith, worship other gods (with some interested motive), they

too worship Me alone, though not in accordance with rules (i.e., without proper knowledge). 23

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥२४॥

For I am the enjoyer and also the lord of all sacrifices, but they do not know Me in reality (as the Adhiyajña), hence they fall (are subjected to birth and death) 24

यान्ति देवव्रता देवान्पितॄन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् २५

Those who take to the worship of gods go to the gods, those who worship the manes reach the manes those who adore the spirits reach the

spirits and those who worship Me attain Me. (That is why My devotees are not subjected to birth and death). 25

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥२६॥

Whosoever offers to Me with love a leaf a flower a fruit or even water, I appear in person before that disinterested devotee of purified intellect, and delightfully partake of that article offered by him with love. 26

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥२७॥

Arjuna, whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire whatever you bestow

as a gift, whatever you do by way of penance, offer it all to Me. 27

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥२८॥

With your mind thus established in the Yoga of Renunciation (offering of all actions to Me) you will be freed from the bonds of Karma in the shape of good and evil consequences and freed from them you shall attain Me. 28

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥२९॥

I am equally present in all beings there is none hateful or dear to Me. They however who devoutly worship Me abide in Me, and I also stand revealed in them 29

women, I am the goddesses preiding over fame, prosperity speech, memory intelligence, steadfastness and forgiveness. 34

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥३५॥

Likewise among the Sama hymns, I am Bṛhatsāma, among the various Vedic verses, I am the Gayatri verse. Among the twelve months of the Hindu calendar I am Mārgaśīrṣa among seasons, the vernal season. 35

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥३६

In those practising fraud I am gambling I am the glory of the glorious. I am the victory of the victorious, I

am the resolution of the resolute I am the goodness of the good natured 36

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥३७॥

Among the members of the Vṛṣṇi clan, I am your friend Kṛṣṇa among the Pāṇḍavas, I am yourself. Among the sages, again, I am Vyāsa, among the wise, I am the sage Śukra. 37

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥३८॥

I am the ruling power in rulers I am righteousness in those aspiring for victory Of secrets, I am the custodian in the shape of silence, I am the wisdom of the wise. 38

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥३९॥

Arjuna I am even that which is the seed of all beings. For there is no creature, animate or inanimate, which exists without Me. 39

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥४०॥

Arjuna, of My divine glories there is no end. This is only a brief description by Me of the extent of My powers. 40

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोंऽशसम्भवम् ॥४१॥

Every such creature as is glorious, brilliant or powerful, know that to be

a manifestation of a spark of My effulgence. 41

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥४२॥

Or what will you gain by knowing all this in detail Arjuna? Suffice it to say that I stand holding this entire universe by a spark of My Yogic power 42

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे विभूतियोगो
नाम दशमोऽध्यायः ॥१०॥

Thus in the Upaniṣad sung by the Lord the science of Brahma, the scripture on Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the tenth chapter entitled "The Yoga of Divine Glories."



Chapter XI

अर्जुन उवाच—

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥

Arjuna said

The most secret words of spiritual wisdom that have been spoken by You as an act of kindness to me, thanks

to them this delusion of mine has disappeared 1

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २ ॥

For Śrī Kṛṣṇa, I have heard from You in detail an account of the evolution and dissolution of beings, and also Your immortal glory 2

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥

Lord You are precisely what You declare Yourself to be. But I long to see Your divine form, O best of persons. 3

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥

Śrī Kṛṣṇa, if You consider me as capable of beholding it, then, O Lord of Yoga, reveal to me Your imperishable form. 4

श्रीभगवानुवाच —

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥

Śrī Bhagavān said:

Arjuna, behold presently in hundreds and thousands My multifarious divine forms, of diverse colours and different shapes. 5

पश्यादित्यान्वसून्रुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥

Behold in Me, Arjuna, the twelve sons of Aditi, the eight Vasus, the eleven

Rudras (gods of destruction) the two Aświnikumāras (the twin-born physicians of gods) and the forty-nine Maruts (wind-gods), and see many more wonderful forms never seen before. 6

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥ ७ ॥

Arjuna, behold in this body of Mine, comprised in one limb, the entire creation both animate and inanimate and whatever else you desire to see. 7

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

But surely you cannot see Me with these gross eyes of yours there-

fore I vouchsafe to you the divine eye. With this you behold My divine power of Yoga. 8

सञ्जय उवाच—

> एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।
> दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥

Sañjaya said:

My lord! Śrī Kṛṣṇa, the supreme Master of Yoga, having said thus, then revealed to Arjuna His supreme divine Form. 9

> अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
> अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥
> दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
> सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥

Arjuna saw the supreme Deity possessing many mouths and eyes, presenting many a wonderful sight decked with many divine ornaments, wielding many uplifted divine weapons, wearing divine garlands and clothes, besmeared all over with divine sandal pastes, full of all wonders, infinite and having faces on all sides 10 11

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥१२॥

If there be the effulgence of a thousand suns bursting forth all at once in the heavens, even that would hardly approach the splendour of the mighty Lord. 12

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥१३॥

Arjuna then saw in the person of that supreme Deity comprised in one limb, the whole universe with its manifold divisions. 13

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥१४॥

Then Arjuna, full of wonder and with the hairs standing on end bowed his head to the divine Lord and with joined palms addressed Him thus. 14

अर्जुन उवाच—

पश्यामि देवांस्तव देव देहे
सर्वांस्तथा भूतविशेषसङ्घान् ।
ब्रह्माणमीशं कमलासनस्थ-
मृषींश्च सर्वानुरगांश्च दिव्यान् ॥१५॥

Arjuna said:

Lord, I behold in Your body all gods and multitudes of different beings, Brahmā perched on his lotus-seat, Śiva and all Ṛṣis and celestial serpents. 15

अनेकबाहूदरवक्त्रनेत्रं
पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं
पश्यामि विश्वेश्वर विश्वरूप ॥१६॥

O Lord of the universe, I see You endowed with numerous arms, bellies, faces and eyes and having infinite forms extended on all sides. O Form Universal I see neither Your beginning nor middle nor end. 16

किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्
दीप्तानलार्कद्युतिमप्रमेयम् ॥१७॥

I see You endowed with a diadem mace and circular weapon (Chakra), a mass of splendour shining all round having a brilliance like that of blazing fire and sun, dazzling and immeasurable on all sides. 17

त्वमक्षरं परमं वेदितव्यं
त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ॥१८॥

You are the supreme Indestructible worthy of being realized; You are the ultimate resort of this universe. You

are the protector of eternal Dharma I consider You to be the eternal, imperishable Being 18

अनादिमध्यान्तमनन्तवीर्य-
मनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रं
स्वतेजसा विश्वमिदं तपन्तम् ॥१९॥

I see You without beginning middle or end possessing unlimited prowess and endowed with numberless hands, having the moon and the sun for Your eyes, and blazing fire for Your mouth and scorching this universe by Your radiance 19

द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं
लोकत्रयं प्रव्यथितं महात्मन् ॥२०॥

Yonder space between heaven and earth and all the quarters are filled by You alone. Seeing this marvellous, dreadful Form of Yours, O mighty Lord all the three worlds feel greatly alarmed 20

अमी हि त्वां सुरसंघा विशन्ति
केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसंघाः
स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥२१॥

Those hosts of gods are entering You some with palms joined out of fear are chanting Your names and glories. Hosts of Maharsis and Siddhas saying Let there be peace are extolling You by means of the very best praises. 21

रुद्रादित्या वसवो ये च साध्या
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसंघा
वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥२२॥

The eleven Rudras, twelve Ādityas, eight Vasus, Sādhyas, Viśwedevas, the two Aświnīkumāras, forty nine Maruts, manes and multitudes of Gandharvas, Yakṣas, Asuras and Siddhas, all are looking at You utterly amazed 22

रूपं महत्ते बहुवक्त्रनेत्रं
महाबाहो बहुबाहूरुपादम् ।
बहूदरं बहुदंष्ट्राकरालं
दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥२३॥

Lord seeing this vast and terrible Form of Yours, possessing numerous

faces and eyes, many arms, thighs and feet, many bellies and many teeth the worlds are terrified so am I. 23

नभःस्पृशं दीप्तमनेकवर्णं
व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
धृतिं न विन्दामि शमं च विष्णो ॥२४॥

Lord, seeing Your Form reaching the heavens, effulgent many-coloured, having its mouth wide open and possessing large shining eyes, I with my inner self frightened have lost self control and find no peace 24

दंष्ट्राकरालानि च ते मुखानि
दृष्ट्वैव कालानलसन्निभानि ।
दिशो न जाने न लभे च शर्म
प्रसीद देवेश जगन्निवास ॥२५॥

Seeing Your faces with fearful teeth, resembling the raging fire at the time of universal destruction, I am utterly bewildered and find no happiness; therefore be kind to me, O Lord of celestials and Abode of the universe 25

अमी च त्वां धृतराष्ट्रस्य पुत्राः
सर्वे सहैवावनिपालसंघैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ
सहास्मदीयैरपि योधमुख्यैः ॥२६॥
वक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु
संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥२७॥

All those sons of Dhṛtarāṣṭra with hosts of kings are entering You.

Bhīṣma, Droṇa and yonder Karṇa, with the principal warriors on our side as well, are rushing headlong into Your fearful mouths set with terrible teeth; some are seen stuck up between Your teeth with their heads crushed. 26, 27

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा
विशन्ति वक्त्राण्यभिविज्वलन्ति ॥२८॥

As the diverse streams of rivers rush towards the sea alone so those warriors of the mortal world are entering Your blazing mouths. 28

यथा प्रदीप्तं ज्वलनं पतङ्गा
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोका-
स्तवापि वक्त्राणि समृद्धवेगाः ॥२९॥

As moths rush with great speed into the blazing fire for destruction, even so all these people are with great rapidity entering Your mouths for destruction. 29

लेलिह्यसे ग्रसमानः समन्ता-
ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत्समग्रं
भासस्तवोग्राः प्रतपन्ति विष्णो ॥३०॥

Swallowing through Your burning mouths, You are licking all those people on all sides. Lord, Your terrible brilliance is burning the entire universe, filling it with radiance. 30

आख्याहि मे को भवानुग्ररूपो
नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं
न हि प्रजानामि तव प्रवृत्तिम् ॥३१॥

Tell me who You are with a form so terrible. My obeisance to You, O supreme Deity, be kind. I wish to know You the primal Being in essence; for I know not Your purpose. 31

श्रीभगवानुवाच—

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥३२॥

Śrī Bhagavān said:

I am the inflamed Kāla (Time) the destroyer of the worlds. My purpose here is to destroy these people. Even without you all those warriors arrayed in the enemy's camp will not survive. 32

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम्।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥३३॥

Therefore, do you arise and win glory conquering foes, enjoy the affluent kingdom. These warriors stand already slain by Me be you only an instrument, Arjuna. 33

द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथान्यानपि योधवीरान्।
मया हतांस्त्वं जहि मा व्यथिष्ठा
युध्यस्व जेतासि रणे सपत्नान् ॥३४॥

Do you kill Drona and Bhīṣma and Jayadratha and Karṇa and other brave warriors, who stand already killed

Tell me who You are with a form so terrible. My obeisance to You, O supreme Deity; be kind. I wish to know You, the primal Being in essence, for I know not Your purpose. 31

श्रीभगवानुवाच—

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥३२॥

Śrī Bhagavān said:

I am the inflamed Kāla (Time), the destroyer of the worlds. My purpose here is to destroy these people. Even without you all those warriors arrayed in the enemy's camp will not survive. 32

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम्।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥३३॥

Therefore, do you arise and win glory conquering foes, enjoy the affluent kingdom. These warriors stand already slain by Me be you only an instrument Arjuna. 33

द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथान्यानपि योधवीरान्।
मया हतांस्त्वं जहि मा व्यथिष्ठा
युध्यस्व जेतासि रणे सपत्नान् ॥३४॥

Do you kill Drona and Bhiṣma and Jayadratha and Karṇa and other brave warriors, who stand already killed

by Me fear not You will surely conquer the enemies in this war, therefore, fight. 34

संजय उवाच—

एतच्छ्रुत्वा वचनं केशवस्य
कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं
सगद्गदं भीतभीतः प्रणम्य ॥३५॥

Sañjaya said:

Hearing these words of Bhagavān Keśava Arjuna tremblingly bowed to Him with joined palms, and bowing again in extreme terror spoke to Śrī Kṛṣṇa in a faltering voice 35

अर्जुन उवाच—

स्थाने हृषीकेश तव प्रकीर्त्या
जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥३६॥

Arjuna said :

Lord it is but meet that the universe exults and is filled with love by chanting Your names and glory terrified Rakṣasas are fleeing in all directions, and all the hosts of Siddhas are bowing to You 36

कस्माच्च ते न नमेरन्महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास
त्वमक्षरं सदसत्तत्परं यत् ॥३७॥

O noble soul, why should they bow to You, who are the progenitor of Brahma himself and the greatest of the great? O Infinite Lord of celestials, Abode of the universe, You are that which is existent (Sat) and that which is non-existent (Asat), and also that which is beyond both, viz., the indestructible Brahma. 37

त्वमादिदेवः पुरुषः पुराण-
स्त्वमस्य विश्वस्य परं निधानम्।
वेत्तासि वेद्यं च परं च धाम
त्वया ततं विश्वमनन्तरूप ॥३८॥

You are the prime Diety the most ancient Person; You are the ultimate resort of this universe. You are both

the knower and the knowable, and the highest abode. It is You who pervade the universe, assuming endless forms. 38

वायुर्यमोऽग्निर्वरुणः शशाङ्कः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ॥३९॥

You are Vayu (Wind-god), Yama (God of death) Agni (Fire-god), Moon-god, Brahma the Creator of beings, nay the father of Brahma himself Obeisance, obeisance to You a thousand times salutations, O salutations to You, again and again. 39

नमः पुरस्तादथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं
सर्वं समाप्नोषि ततोऽसि सर्वः ॥४०॥

O Lord of infinite prowess, my salutations to You from before and from behind. O soul of all my obeisance to You from all sides. You, who possess limitless might, pervade all, therefore, You are all. 40

सखेति मत्वा प्रसभं यदुक्तं
हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदं
मया प्रमादात्प्रणयेन वापि ॥४१॥

यच्चावहासार्थमसत्कृतोऽसि
विहारशय्यासनभोजनेषु
एकोऽथवाप्यच्युत तत्समक्षं
तत्क्षामये त्वामहमप्रमेयम् ॥४२॥

Ignorant of this greatness of Yours, and thinking You only to be a friend the way in which I have wantonly addressed You either through heedlessness or even affection, as 'Kṛṣṇa' 'Yādava' 'Friend' and so on and the way in which You have been slighted by me in jest while playing, reposing in bed sitting or dining, either alone or in the presence of others—I crave forgiveness for all that from You, who are infinite O infallible Lord 41 42

मा ते व्यथा मा च विमूढभावो
दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं
तदेव मे रूपमिदं प्रपश्य ॥४९॥

Seeing such a dreadful Form of Mine as this, be not perturbed or perplexed with a fearless and complacent mind, behold once again the same four-armed Form of Mine, bearing the conch, Chakra, mace and lotus. 49

संजय उवाच—

इत्यर्जुनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं
भूत्वा पुनः सौम्यवपुर्महात्मा ॥५०॥

Sañjaya said:

Having thus spoken to Arjuna Bhagavān Vāsudeva again showed to him in the same way His own four armed Form, and then assuming a gentle appearance, the high souled Śrī Kṛṣṇa consoled the frightened Arjuna 50

अर्जुन उवाच—

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥५१॥

Arjuna said:

Śrī Kṛṣṇa seeing this gentle human form of Yours, I have now become composed and am my normal self again. 51

श्रीभगवानुवाच—

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥५२॥

Śrī Bhagavān said:

This Form of Mine (with four arms) which you have seen is exceedingly difficult to perceive. Even the gods are always eager to behold this Form. 52

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥५३॥

Neither by study of Vedas, nor by penance, nor by charity nor by ritual can I be seen in this Form (with four arms) as you have seen Me. 53

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥५४॥

Through single-minded devotion, however, I can be seen in this Form (with

four arms) and known in essence and even entered into, O valiant Arjuna. 54

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥५५॥

Arjuna he who works for My sake, depends on Me, is devoted to Me, has no attachment, and is free from malice towards all beings, reaches Me. 55

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शनयोगो
नामैकादशोऽध्यायः ॥११॥

Thus, in the Upanişad sung by the Lord, the science of Brahma, the scripture on Yoga, the dialogue between Srī Kṛṣṇa and Arjuna, ends the eleventh chapter entitled "The Yoga of the Vision of the Universal Form"

Chapter XII

अर्जुन उवाच—

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

Arjuna said:

The devotees who, with their mind constantly fixed in You as shown above, adore You as possessed of form and attributes, and those who adore only the Imperishable formless Brahma,—of

these who are the best knowers of Yoga ? 1

श्रीभगवानुवाच—

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

Śrī Bhagavān said :

I consider them to be the best Yogis who endowed with supreme faith and ever united through meditation with Me, worship Me with the mind centred on Me. 2

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥
संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

Those, however, who, controlling all their senses, and even-minded towards all and devoted to doing good to all creatures, constantly adore as their very self the unthinkable, all-pervading imperishable, ineffable, eternal, immobile, unmanifest and immutable Brahma, they too come to Me. 3,4

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ ५ ॥

Of course, the path of those who have their mind attached to the Unmanifest is more rugged for self identification with the Unmanifest is attained with difficulty by those who are centred in the body 5

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

On the other hand, those who being solely devoted to Me, and surrendering all actions to Me, worship Me (the manifest Divine), constantly meditating on Me with single-minded devotion, 6

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

These, Arjuna, I speedily rescue from the ocean of birth and death, their mind being fixed on Me. 7

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥

Therefore, fix your mind on Me, and establish your reason in Me alone

thereafter you will abide in Me. There is no doubt about it.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम्।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥९॥

If you cannot steadily fix the mind on Me, Arjuna then seek to attain Me through the Yoga of practice. 9

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥१०॥

If you are unable even to take to practice, be intent on performing action for Me you will attain perfection even by performing actions for My sake. 10

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥११॥

If taking recourse to the Yoga of My realization you are unable to do even this, then, subduing your mind senses, etc., relinquish the fruit of all actions. 11

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

Knowledge is better than practice (carried on without proper insight), meditation is superior to knowledge and renunciation of the fruit of actions is even superior to meditation for peace immediately follows from renunciation. 12

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १३ ॥

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥१४॥

He who is free from malice towards all beings, who is friendly as well as compassionate, who has no feeling of meum and is free from egoism, to whom pleasure and pain are alike and who is forgiving by nature, who is ever content and mentally united to Me, who has subdued his body mind and senses and has a firm resolve, who has surrendered his mind and intellect to Me,—that devotee of Mine is dear to Me. 13 14

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥१५॥

He who is not a source of annoyance to the world, and who never feels offended with the world, who is free from delight and anger perturbation and fear he is dear to Me. 15

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥१६॥

He who craves for nothing who is both internally and externally pure, is clever and impartial, and has risen above all distractions, who renounces the feeling of doership in all undertakings,—that devotee is dear to Me. 16

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥१७॥

He who neither rejoices nor hates, nor grieves, nor desires, who renounces

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥१४॥

He who is free from malice towards all beings, who is friendly as well as compassionate, who has no feeling of meum and is free from egoism, to whom pleasure and pain are alike and who is forgiving by nature who is ever content and mentally united to Me, who has subdued his body mind and senses and has a firm resolve, who has surrendered his mind and intellect to Me,—that devotee of Mine is dear to Me. 13 14

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥१५॥

He who is not a source of annoyance to the world, and who never feels offended with the world, who is free from delight and anger perturbation and fear, he is dear to Me. 15

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥१६॥

He who craves for nothing who is both internally and externally pure, is clever and impartial and has risen above all distractions, who renounces the feeling of doership in all undertakings,—that devotee is dear to Me. 16

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥१७॥

He who neither rejoices nor hates, nor grieves, nor desires, who renounces

both good and evil and is full of devotion to Me, is dear to Me. 17

सम शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥१८॥

He who is alike to friend and foe, and likewise to honour and ignominy who is alike to heat and cold pleasure and pain, etc., and is free from attachment 18

तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥१९॥

He who takes praise and reproach alike, who is given to contemplation and content with whatever comes unasked for, without attachment to home, fixed in mind and full of devotion to Me, that man is dear to Me 19

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥२०॥

They who fully partake of this nectar of pious wisdom set forth above who are endowed with faith and are solely devoted to Me, those devotees are extremely dear to Me. 20

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे भक्तियोगो
नाम द्वादशोऽध्यायः ॥१२॥

Thus, in the Upaniṣad sung by the Lord, the science of Brahma, the scripture on Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the twelfth chapter entitled "The Yoga of Devotion."

Chapter XIII

श्रीभगवानुवाच —

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १ ॥

Sri Bhagavān said:

This body O son of Kuntī, is spoken of as the Field (Kṣetra); one who knows this, him the sages, who

know the truth about both call the Knower of the Field (Kṣetrajña) 1

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ २ ॥

Know Myself to be the Kṣetrajña (Jīvātmā) also in all the Kṣetras, Arjuna It is the knowledge of Kṣetra and Kṣetrajña (i. e., of Prakṛti and Puruṣa, Matter and Spirit) which I consider as the true knowledge 2

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ३ ॥

What that Kṣetra is, what it is like what are its evolutes, whence is what, and also who that Kṣetrajña is and what

his powers are, hear all this from Me in a nutshell 3

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक्।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥४॥

The truth about the Kṣetra as well as the Kṣetrajña has been sung by the seers in manifold ways it has been stated separately in different Vedic chants and also in the conclusive and reasoned texts of the Brahmasūtras. 4

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥५॥

The five subtle* elements (ether air fire, water and earth) the ego, the intellect Primordial Matter the ten organs, the mind, and the five objects

of sense (sound, touch, colour taste and smell) 5

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ६ ॥

Desire, aversion, pleasure, pain the body consciousness, firmness this is the Kṣetra, with its evolutes, briefly described 6

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ७ ॥

Absence of pride freedom from hypocrisy non violence, forgiveness, straightforwardness, service of the preceptor purity of mind and body steadfastness, self-control, 7

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ८ ॥

Dispassion towards the objects of senses, and absence of egoism, constant revolving in mind of the pain and evil inherent in birth, death old age and disease 8

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ ९ ॥

Absence of attachment, absence of self identification with son, wife, home, etc., constant balance of mind both in favourable and unfavourable circumstances, 9

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १० ॥

Unflinching devotion to Me through exclusive attachment of mind living in secluded and sacred places, absence of pleasure in the company of men, 10

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥११॥

Fixity in Self knowledge, observing everywhere the object of true Knowledge (God) all this is declared to be Knowledge (Wisdom) what is contrary to this is called ignorance. 11

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥१२॥

Now I shall speak to you at length about that which ought to be known and knowing which one attains immor-

tality that beginningless supreme Brahma is said to be neither Sat (being) nor Asat (non-being). 12

सर्वतःपाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतःश्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥१३॥

It has hands and feet everywhere eyes, head and face everywhere, ears everywhere. It stands pervading all 13

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥१४॥

It is the perceiver of all sense-objects though devoid of all senses though unattached and attributeless. It is the sustainer of all and enjoyer of the qualities (the three modes of Prakṛti). 14

बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥१५॥

It is without and within all beings, and constitutes both animate and inanimate creation. By reason of Its subtlety It is incomprehensible It is both at hand and far away 15

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥१६॥

Though indivisible (like ether) It stands as if divided among beings. That knowable substance is the sustainer of beings (as Visnu) destroyer (as Rudra) and creator (as Brahmā) 16

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥१७॥

The light of all lights, It is said to be beyond the darkness of Māyā. It is Knowledge itself, as well as the object of Knowledge, and is also worth attaining through Knowledge. It is specially seated in the hearts of all. 17

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥१८॥

Thus the Kṣetra as well as Knowledge and the Object of Knowledge have been briefly described; knowing this in reality My devotee enters into My Being. 18

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥१९॥

Know Matter and Spirit to be both without beginning and know all modifications and qualities also to be Nature-born. 19

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥२०॥

Matter is said to be the cause of production of the body and the senses, while Spirit is said to be the cause of experience of pleasure and pain. 20

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥२१॥

Spirit, when seated in Matter enjoys all objects of the nature of the three Gunas (qualities) born of Matter attachment to these qualities is the cause of his birth in good and evil wombs. 21

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥२२॥

Spirit even when dwelling in the body is really transcendent (beyond the triple nature) He has been declared to be the Witness, the Guide, the Sustainer the Experiencer (of pleasure and pain), the Supreme Lord, and the Oversoul 22

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥२३॥

He who thus knows Puruṣa (Spirit) and Prakṛti (Nature) with its threefold qualities,—even though engaged in all sorts of activities, he is not born again. 23

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥२४॥

Some by meditation behold the Self (Paramatma) in their own heart with the help of their pure reason others by proceeding along the path of Knowledge, and others, again by treading the path of Action. 24

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥२५॥

Others, however, not knowing thus, take to worship by hearing from others and they too, who are thus intent on hearing transcend death. 25

यावत्संजायते किंचित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥२६॥

Arjuna, whatever being animate or inanimate is born, know that as emanated

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥२२॥

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क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥२६॥

Arjuna whatever being animate or inanimate, is born, know that as emanated

from the union of Kṣetra (Matter) and Kṣetrajña (Spirit). 26

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥२७॥

Verily he is the seer who sees the Supreme Lord as the only imperishable substance abiding equally in all perishable beings. 27

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥२८॥

Seeing the same Lord dwelling equally in all he does not kill his Self by the Self and thereby reaches the supreme state. 28

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥२९॥

And he really sees, who sees all actions being done in all respects only by Nature, and the Self as the non-doer 29

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥३०॥

Whenever he perceives the diversified existence of beings as rooted in the One Supreme Being and the projection of all beings from Him that very moment he attains Brahma. 30

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥३१॥

Arjuna being without beginning and without attributes, this imperish

able Paramātmā (Supreme Soul) though dwelling in the body neither acts, nor gets contaminated. 31

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥३२॥

As the all pervasive ether is not contaminated by reason of its subtle character so seated everywhere in the body the Self is not contaminated. 32

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥३३॥

Arjuna, as the one sun illumines this whole world so the one Ātmā (Spirit) illumines the whole Kṣetra (Field) 33

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥३४॥

Those who by the eye of wisdom perceive the difference between the Field and the Knower of the Field, and the negation of Prakṛti with her evolutes, reach the Supreme. 34

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञविभागयोगो
नाम त्रयोदशोऽध्यायः ॥ १३ ॥

Thus, in the Upanishad sung by the Lord, the science of Brahma, the scripture on Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the thirteenth chapter entitled "The Yoga of discrimination between the Field and the Knower of the Field

tion of Matter and Spirit O descendant of Bharata. 3

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

Of all the bodies that take birth from different wombs, this Primordial Matter is the Mother and I am the procreating Father O son of Kunti. 4

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५ ॥

The Nature-born qualities of Sattva Rajas and Tamas firmly tie the imperishable soul to the body O valiant Arjuna. 5

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६ ॥

Of these Sattva, being immaculate is illuminating and flawless it binds through self identification with happiness and wisdom O sinless Arjuna 6

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ ७ ॥

Again know Rajas, which is of the nature of passion as born of cupidity and attachment. It binds the soul through attachment to actions and their fruits, O son of Kunti 7

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥

And know Tamas, the deluder of all embodied beings, as born of ignorance. It binds the soul through error sloth and sleep, Arjuna. 8

सत्वं सुखे संजयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥ ९ ॥

Arjuna, Sattva urges one to happiness, and Rajas to action while Tamas, clouding wisdom urges one to error 9

रजस्तमश्चाभिभूय सत्वं भवति भारत ।
रजः सत्वं तमश्चैव तमः सत्वं रजस्तथा ॥१०॥

Sattva prevails suppressing Rajas and Tamas Rajas prevails suppressing Sattva and Tamas and Tamas prevails suppressing Sattva and Rajas, O descendant of Bharata. 10

सर्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्वमित्युत ॥११॥

When in this body, as well as in the mind and senses, perspicuity and discernment make their appearance, then Sattva should be regarded as predominant. 11

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥१२॥

With the preponderance of Rajas, O chief of Bharatas, greed activity, undertaking of actions with a selfish motive, restlessness and a thirst for enjoyment make their appearance. 12

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥१३॥

With the growth of Tamas, Arjuna, obtuseness, inactivity carelessness and

stupor,—all these appear in the mind and senses. 13

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥१४॥

When a person dies during the preponderance of Sattva, he obtains the faultless worlds (heaven, etc.) gained by men of noble deeds. 14

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥१५॥

Dying when Rajas is in the ascendant, he is born among those attached to action likewise expiring during the predominance of Tamas, he is born in the wombs of stupid creatures. 15

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥१६॥

It is said that the fruit of Sattvic actions is good and faultless (in the shape of happiness, wisdom, dispassion etc.), the fruit of Rajas, is sorrow and the fruit of Tamas, ignorance. 16

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥१७॥

Wisdom arises from Sattva and greed, undoubtedly from Rajas likewise error stupor and also ignorance arise from Tamas. 17

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥१८॥

Śrī Bhagavān said;

Arjuna, he who feels no aversion to light (which is born of Sattva) or activity (which is born of Rajas) or stupor (which is born of Tamas), when they are present, and does not long for them when they are absent. 22

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥२३॥

He who, sitting like a witness, is not moved by the Guṇas, and who knowing that only the Guṇas act, remains firmly established in God, and is never shaken from that state; 23

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥२४॥

He who takes sorrow and joy alike, is established in the Self regards a clod of earth a stone and a piece of gold as equal in value, receives both pleasant and unpleasant things in the same spirit, and views censure and praise alike 24

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥२५॥

He who is alike to honour and ignominy is equal to friend and foe, and has renounced the sense of doer ship in all undertakings, he is said to have risen above the three Guṇas 25

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥२६॥

said to be imperishable, with its roots in the Primal Being, whose stem is represented by Brahma (the Creator), and whose leaves are the Vedas, is a knower of (the real import of) the Vedas. 1

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसंततानि
कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

The branches of this tree (in the shape of the different species of living beings) nourished by the three Gunas, and having sense-enjoyments for their tender leaves, extend both downwards and upwards and its roots (in the

shape of egoism the feeling of meum and latent desires) which bind the soul according to his actions in this mortal world are also spread in all regions, higher as well as lower 2

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूल-
मसङ्गशस्त्रेण दृढेन छित्त्वा ॥ ३ ॥

Its nature what it is stated to be, is not actually perceived here (on mature thought) for it has neither beginning nor end nor even stability So, cutting down this Peepul tree, whose roots are so deep-laid by the formidable weapon of dispassion, 3

ततः पदं तत्परिमार्गितव्यं
यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये
यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

One should diligently seek that Supreme State (God) having reached which one never returns and saying to himself, "I seek refuge in the Primal Person (Nārāyaṇa), from whom has emanated this beginningless flow of creation", one should meditate on Him 4

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-
र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

Those undeluded ones, who are free from pride and infatuation, who have conquered the vice of attachment and dwell constantly in God, and whose desires have completely disappeared,—freed from the pairs of opposites known as pleasure and pain, they attain that imperishable Supreme State. 5

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥

Having reached which men do not return, that is My Supreme State; neither the sun nor moon, nor fire can illumine It. 6

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

have not been purified, perceive Him not, even though striving. 11

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥१२॥

The effulgence inherent in the sun, which illumines the entire universe, and that which exists in the moon as well as in the fire, know it to be My effulgence. 12

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥१३॥

And entering the earth it is I who sustain all beings by My power; and becoming the nectarean moon, I nourish all plants. 13

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥१४॥

Becoming the fire which dwells in the bodies of living beings, and uniting with the Prāṇa and Apāna breaths, I digest the four kinds of food 14

सर्वस्य चाहं हृदि संनिविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥१५॥

And it is I who am installed in the hearts of all (as their inner witness) Memory wisdom and the ratiocinative faculty also emanate from Me. It is I whom the four Vedas seek to know nay it is I who am the author of the

have not been purified, perceive Him not, even though striving. 11

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
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इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥२०॥

O sinless Arjuna, in this way this most secret teaching has been imparted by Me assimilating this, man becomes wise and attains supreme satisfaction. 20

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो
नाम पञ्चदशोऽध्यायः ॥१५॥

Thus, in the Upaniṣad sung by the Lord, the science of Brahma, the scripture on Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the fifteenth chapter entitled "The Yoga of the Supreme Person."

Chapter XVI

श्रीभगवानुवाच—

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

Śrī Bhagavān said:

Fearlessness, absolute purity of heart, constant absorption of mind in meditation for Self Realization and the Sattvic

form of charity, control of the senses, worship (of God as well as celestial beings and superiors) and the performance of Agnihotra (pouring oblations into the sacred fire) and other auspicious acts, study of the Vedas and other sacred texts, chanting of Divine Names and glories, bearing of hardships for the sake of one's own Dharma and straightness of mind, including straight-
ness of the body and senses — 1

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥

Non-violence in thought, word and deed truthfulness and geniality of speech, absence of anger even on

provocation, renunciation of the idea of doership in action, tranquillity of mind refraining from malicious gossip, kindness to all creatures, absence of attachment to the objects of senses even during their contact with the senses mildness, sense of shame in doing things not sanctioned by the scriptures or usage abstaining from idle pursuits,— 2

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति संपदं दैवीमभिजातस्य भारत ॥ ३ ॥

Sublimity forgiveness, fortitude, external purity absence of malice, absence of the feeling of self-importance these are the marks of one who is naturally endowed with divine virtues, O descendant of Bharata. 3

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ ४ ॥

Hypocrisy, arrogance, pride, anger harshness and ignorance these, Arjuna, are the marks of one who is born with demoniacal properties. 4

दैवी संपद्विमोक्षाय निबन्धायासुरी मता ।
मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥

Divine virtues are regarded as conducive to liberation and demoniacal properties as conducive to bondage. Grieve not, Arjuna, for you are born with divine virtues. 5

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥

Arjuna, in this world there are two types of men—divine and demoniacal. The divine type has been described at length, hear from Me the demoniacal also. 6

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥

Men belonging to the demoniac group know not what is right activity and what is right cessation of activity. Hence they possess neither purity (internal or external) nor good conduct nor truth. 7

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥ ८ ॥

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥१३॥

"This has been won by me today; that ambition I shall realize now this wealth is mine already that will be mine again. 13

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥१४॥

"This enemy has been already disposed of by me and I shall make short work of others also. I am the lord, I am the enjoyer I am perfect, powerful and happy 14

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥१५॥

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥१६॥

"I am wealthy, and high-born. Who else is like unto me? I shall perform sacrifices, give alms and rejoice." Thus deluded by ignorance, bewildered by numerous thoughts, enmeshed in the web of delusion and addicted to the enjoyment of sensuous pleasures, men of demoniacal nature fall into the foulest hell. 15, 16

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥१७॥

Self-important, unbending, filled with the intoxication of wealth and honour,

performing nominal sacrifices for show and contrary to scriptural ordinance. 17

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥१८॥

Given over to egoism, violence insolence, passion and anger these malicious persons hate Me that dwell in the bodies of others as well as in their own. 18

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥१९॥

These haters, evil cruel and vilest among men, I repeatedly throw into demoniacal wombs in this world. 19

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥२०॥

Arjuna, cast into demoniacal wombs, birth after birth, these fools, attaining not to Me sink into still lower depths. 20

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥२१॥

Passion, anger and greed, these constitute the triple gate to hell leading to the damnation of the soul. Therefore, one should shake off all these three. 21

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥२२॥

A man released from these three gates to hell Arjuna, works his own

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥२३॥

Om, Tat, Sat—this is declared to be the threefold designation of the Absolute. At the beginning of creation, the Brahmans and the Vedas and sacrifices were created by it. 23

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥२४॥

Therefore, acts of sacrifice, gift and penance as enjoined by the scriptures are always commenced with the utterance of the word 'Om by those who are entitled to chant the Vedas. 24

तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥२५॥

With the idea that everything belongs to Him (Tat) the various acts of sacrifice, penance and gift are performed by the seekers of liberation without desiring any fruit in return. 25

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥२६॥

The Divine Name "Sat" is employed in the sense of truth and goodness even so, Arjuna the term "Sat" is used in the sense of a praiseworthy act. 26

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥२७॥

Steadfastness in sacrifice, penance and gift is also designated as "Sat" and verily

action for the sake of Him (the Supreme Being) is termed as "Sat". 27

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥२८॥

Arjuna, sacrifice, gift and penance, and any other action, done without faith, is declared as "Asat" (non-existent). It is nought here or hereafter 28

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः ॥१७॥

Thus, in the Upanişad sung by the Lord, the science of Brahma, the scripture on Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the seventeenth chapter entitled "The Yoga of the Division of the Threefold Faith"

Chapter XVIII

अर्जुन उवाच—

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम्।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १ ॥

Arjuna said:

O Mighty-armed O Knower of heart, O Slayer of Keśī I wish to know

severally the true nature of Sannyāsa (Sānkhyayoga) and of Tyāga (Karmayoga). 1

श्रीभगवानुवाच—

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः॥ २॥

Śrī Bhagavān said:

Some men of wisdom understand Sannyāsa as the renunciation of actions prompted by desire, other men of discernment define Tyāga as the relinquishing of the fruit of all actions. 2

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे॥ ३॥

Some sages declare that all action is evil, and as such should be abandoned; while others say that acts of sacrifice

gift and penance should not be given up. 3

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥ ४ ॥

Of these two, O best of Bharatas, hear my own conclusion about Tyaga (Relinquishment). For relinquishment, O lion among men, is declared to be of three kinds. 4

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥

Acts of sacrifice, gift and penance should not be relinquished they must be performed at all events. For sacrifice, gift and penance performed by wise men purify the heart. 5

severally the true nature of Sannyāsa (Sānkhyayoga) and of Tyāga (Karmayoga). 1

श्रीभगवानुवाच—

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः।
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organs, as also the divergent activities of various kinds and the fifth, destiny—these are the causes (operating) here. 14

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥१५॥

Whatever action man performs by his body, speech, and mind, be it right or wrong these five are the causes thereof. 15

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥१६॥

Notwithstanding that, he who, owing to impure reason, views the absolute Self as the doer is of perverse understanding and does not see at all. 16

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते ॥१७॥

He whose mind is free from the notion of doership and whose reason is not affected by worldly objects and worldly activities, even though he may kill all these people he does not kill nor is he bound (by sin) 17

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥१८॥

Knowledge, the object of knowledge and knower—these are the threefold incentive to action; and the doer the action and the organ of action—these are the threefold constituents of action. 18

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥१९॥

Knowledge and action as well as the doer are spoken of in the system classifying the three Guṇas as of three kinds due to difference of qualities. Hear them also duly from Me. 19

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥२०॥

That by which man sees one imperishable entity in all beings, undivided among the divided, know that knowledge to be Sattvic. 20

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥२१॥

And that knowledge which regards the manifold existence of various kinds

in all beings as separate, know that knowledge as partaking of Rajas. 21

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥२२॥

And that knowledge which clings to one individual, as if it were the whole which is without reason, without any real object and of little value, that is declared as Tamasic. 22

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥२३॥

That action which is prescribed by scriptures, and which is done without the sense of doership, and without passion or prejudice, by one who does

are divided according to the qualities born of their respective natures. 41

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥४२॥

Control of mind control of the senses, undergoing hardship for the sake of duty purity (both internal and external), forgiveness, straightness of mind and body belief in God, the scriptures and the other world, knowledge of the sacred lore and knowledge of God based on direct experience—these are the Brahman's duty, born of his own nature. 42

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥४३॥

Prowess, majesty firmness, bravery ingenuity not running away from battle,

generosity, rulership—these are the Kṣatriya's duty born of his own nature. 43

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥४४॥

Cultivation, protection of cows and trade are the Vaiśya's duty born of his own nature. Service of all the three castes is the Śūdra's duty born of his own nature. 44

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥४५॥

Devoted to his own duty man attains the highest perfection (in the shape of God Realization). Hear how one devoted to one's own duty attains perfection. 45

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥४६॥

He from whom is the emanation of all beings, by whom all this is pervaded,—by worshipping Him through the performance of his own duty, man attains perfection 46

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥४७॥

Better is one's own duty though devoid of merit than the duty of another well-executed He who performs the duty enjoined by his own nature does not incur sin 47

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥४८॥

Arjuna, one should not abandon one's duty which attaches to him from his very birth, even though defective. All undertakings, indeed, are tainted with some blemish just as fire is clouded by smoke. 48

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥४९॥

He whose mind is unattached everywhere, who has subdued his self and whose thirst for enjoyment has completely disappeared, reaches through Sannyāsa (the path of Knowledge) the highest perfection of actionlessness (i.e., freedom from the bondage of Karma through God Realization) 49

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥५०॥

Arjuna, know from Me briefly how he who has reached perfection (in the shape of purity of heart) attains Brahma who constitutes the supreme consummation of the Yoga of Knowledge. 50

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥५१॥
विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥५२॥
अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥५३॥

Endowed with pure reason, partaking of light and Sattvic food living in a sacred and lonely place, having

renounced sound and other objects of the senses, having restrained the mind and the senses, and controlled speech body and mind, taking a firm stand on dispassion after eradicating passion and prejudice, constantly absorbed in the Yoga of meditation, having abandoned egoism, violence, arrogance, lust, anger and greed destitute of the feeling of meum and calm such a one becomes qualified to be one with the Eternal 51 52, 53

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥५४॥

Having become one with the Eternal and cheerful in mind he neither grieves nor desires. The same to all beings, he obtains supreme devotion to Me. 54

Fix your mind on Me, be devoted to Me, worship Me and bow to Me so shall you without doubt reach Me. This I truly promise to you for you are dear to Me. 65

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥६६॥

Surrendering all duties to Me, seek refuge in Me alone. I shall absolve you of all sins, grieve not. 66

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥६७॥

This secret teaching should never be imparted to a man without austerity, nor to one without devotion; nor even to him who is unwilling to hear nor again to him who finds fault with Me 67

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥६८॥

He who, having shown the highest love to Me, shall impart this most secret teaching of Mine to My devotees, shall attain Me; there is no doubt about it. 68

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥६९॥

Among men there is none who does Me a more loving service than he, nor shall anyone be dearer to Me than he on this earth. 69

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥७०॥

And he who shall study this sacred dialogue of ours, by him shall I be



God Realization through Practice of Renunciation

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥
न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥

Living even the life of a householder man can realize God through the practice of renunciation. Indeed, 'renunciation' is the principal means for attaining God. Therefore, dividing them into seven classes, the marks of renunciation are being shortly written below

(1) Total Renunciation of Prohibited Acts

This is non performance, in any way whatsoever through mind, speech and the body, low acts prohibited by the scriptures such as, theft, adultery falsehood, deception, fraud, oppression, violence, taking of interdicted food and wrong-doing, etc.

(2) Renunciation of Acts performed for the Satisfaction of Worldly Desires

This is non-performance of sacrifices, charities, austerities, worship and other desire-born actions, with a selfish motive,* for gaining objects of enjoy,

* If under the pressure of circumstances, one is compelled to do an act sanctioned

ment, e. g., wife, progeny and wealth etc. or with the object of curing diseases and terminating other forms of suffering. This is the second type of renunciation

(3) Total Renunciation of Worldly Thirst

Honour fame social prestige, wife, progeny wealth and whatever other transient objects are automatically gained by the force of Prārabdha (Karma, which has begun to bear fruit), the

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by tradition and the scriptures, which is by nature rooted in desire, but non-performance of which causes pain to anybody or adversely affects the traditional ways of Action and Worship, performance of it disinterestedly and only for general good, is not an act for the satisfaction of desire.

desire, for their increase, should be regarded as an obstacle in God-Realisation, and renounced. This is the third type of renunciation.

(4) Renunciation of the Habit of Extracting Service from others with a Selfish Motive

Asking for money or demanding service from another for personal happiness and acceptance of things and service given without one's asking for the same or entertaining any desire in the mind for getting by any means one's self interest served by another all these and similar ideas of getting service from another for the *satisfaction of self-interest should be*

renounced.* This is the fourth type of renunciation.

(5) Total Renunciation of Indolence and Desire for Fruit in the Performance of all Duties

Whatever duties there are, e. g., cultivation of devotion to God, worship

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* If non-acceptance of physical service from another or offer of eatables by another where one is entitled to accept such service or offer causes any pain to anyone, or in any way hinders the education of the people, in that case, acceptance of service, abandoning selfishness, and only for the pleasure of the offerer of service, is not harmful. For non-acceptance of service done by the wife, son or servant, or of eatables offered by friends and relatives, is likely to cause them pain and may prove harmful, so far propriety of social conduct is concerned.

of the celestials, service of the parents and other elders, performance of sacrifices, charities and austerities, maintenance of the household through the earning of livelihood by means of works assigned according to the Varnāśrama system, and taking of food and drink, etc., for the body,—in the performance of these, indolence and every form of desire should be renounced

(A) Renunciation of Indolence in the Practice of Devotion to God

Regarding it as the supreme duty of one's life, one should hear, reflect on, read and discourse on the mysterious stories of the virtue, glory and Love of God, who is extremely compassionate,

friend of all, the best of lovers, the knower of the heart, and renouncing idleness practise constant Japa, together with meditation, of His extremely hallowed Name.

(B) Renunciation of Desire in the Practice of Devotion to God

Regarding all enjoyments of this world and the next as transient and perishable and hindrances in the path of Devotion to God, no prayer should be offered to God for obtaining any object whatsoever nor any desire should be entertained in the mind for the same. Also, prayer should not be offered to God for the removal of any trouble even when one is overtaken by it in other words, the thought should

be cultivated in the mind that to sacrifice life is preferable to bringing stain on the purity of Bhakti for the sake of this false existence. For instance, Prahlada, even though intensely persecuted by his father, never offered any prayer to God for the removal of his distress.

Curse with harsh expressions, such as, "Let the chastisement of God be on you", etc., should not be pronounced even against the persecutor or one who does any injury, and no thought of counter injury should be entertained against him.

Out of pride of attainment in the path of Devotion, benedictions should not be pronounced in words, such as, "May God restore you to health" "May God

remove your distress" "May God grant you a long life", etc.

In correspondence also, words of worldly interest should not be written In Marwari society, there is a general custom of writing such words of worldly import in the form of prayer to God for obtaining worldly objects, e. g., "God is our helper here and elsewhere", "God will advance our sales", "God will bring a good monsoon", "God will remove the ailment" etc. Instead of this, auspicious, disinterested words, such as, "God in His state of Bliss exists everywhere" "Performance of Bhajana is the essence of everything" etc., should be written, and other than these no word of worldly interest should be written or uttered.

the daily cash book, this procedure should be followed.

(D) Renunciation of Indolence and Desire in the Service of Parents and other Elders

It is man's supreme duty to render daily services, in all possible ways, to parents, the preceptor and other persons who are one's superior in Varṇa, Āśrama, age, qualifications, or in whatever other respect it may be, and daily offer them obeisances. Cultivating this thought in the mind, and abandoning all idleness, disinterested, enthusiastic, and according to God's behests, services should be rendered to them.

(E) Renunciation of Indolence and Desire in the Performance of Sacrifices, Charities, Austerities and other Auspicious Deeds

Sacrifices, e. g., the daily obligatory five Great Sacrifices* and other occasional sacrifices, should be performed. Through gifts of food, clothing, learning medicine, and wealth etc., attempt should be made, according to one's

* The five Great Sacrifices are as follows:— (1) Sacrifice to gods (performance of Agnihotra, etc.); (2) Sacrifice to Ṛṣis (study of the Vedas, performance of Sandhyā and Japa of Gāyatrī etc.); (3) Sacrifice to the Manes (performance of Tarpaṇa, Śrāddha, etc.); (4) Sacrifice to Men (entertainment of guests); (5) Sacrifice to all created beings (performance of Balivaiśwadeva)

(G) Renunciation of Indolence and Desire in Works for Preservation of the Body

In works for preservation of the body, according to the scriptures, e.g., pertaining to food, dress, medicines, etc., the desire for enjoyment should be renounced. They should be performed, according to the needs of the occasion, only with the object of God Realisation, regarding pleasure and pain, profit and loss, life and death as equal

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Gorakhpur even so men should renounce all forms of evil connected with their respective duties as laid down by the Varṇāśrama system, and perform all their duties, for God's sake, disinterestedly regarding them as injunctions of God.

Together with the four types of renunciation stated above, when according to this fifth type of renunciation, all evils and all forms of desire are destroyed, and there remains only the one strong desire for God Realization, it should be regarded as the mark of the person, who has attained ripeness in the first stage of Wisdom

(6) Total Renunciation of the Sense of Meum and Attachment with regard to all Worldly Objects and Activities

All worldly objects like wealth house, clothes, etc., all relations like the wife, child, friends, etc. and all forms of enjoyment of this world and the next like honour fame prestige,

etc., being transient and perishable, and regarding them as impermanent, the sense of meum and attachment with regard to them should be renounced. Similarly, having developed pure, exclusive Love for God alone, the embodiment of Existence, Knowledge and Bliss, all sense of meum and attachment should be renounced for all works done through the mind, speech and body and even for the body itself. This is the sixth type of renunciation.*

* The renunciation of thirst, as well as the renunciation of the desire for fruit, with regard to all objects and activities, have been described above as the third and fifth types of renunciation, but even after such renunciation the sense of meum and attachment for them are left as residues; just as even though

Men who reach the stage of this sixth form of renunciation, developing dispassion for all things of the world, get exclusive Love for God alone, the supreme embodiment of Love. Therefore, they, retiring to a solitary place, like only to hear and talk about, the stories of God's spotless Love, which reveal the virtues, glory and secrets of God and reflect on the same, and practise Bhajana, meditation and study

Bharata Muni through practices of Bhajana and meditation and cultivation of Satsanga, had renounced all thirst and desire for fruit with regard to all objects and activities, his sense of meum and attachment for the deer and protection of the deer remained. That is why renunciation of the sense of meum and attachment for all objects and activities has been described as the sixth type of renunciation.

of the scriptures. They develop a distaste for wasting even a moment of their valuable time in the company of men attached to the world and indulging in laughter, luxury, carelessness, backbiting, enjoyments and idle talks. They perform all their duties reflecting on God's Form and Name, only for God's sake, and without any worldly attachment.

Thus, through renunciation of the sense of meum and attachment with regard to all objects and activities, development of pure Love for God alone, the embodiment of Existence Knowledge, and Bliss, should be regarded as the mark of one who has attained ripeness in the second stage of Wisdom.

(7) Total Renunciation of Subtle Desires and Egotism with regard to the World, the Body and all Actions

All objects of the world being creations of Maya, are wholly transient, and one God alone, the embodiment of Existence, Knowledge, and Bliss, equally and completely pervades everywhere, this idea having been firmly established, all subtle desires with regard to objects of the world including the body and every form of activity have to be totally renounced. In other words, there should be no pictures of them in the mind in the form of impressions.

so the person awakened from the dream of ignorance loses all connection with the impermanent world, the creation of Maya. Though from the point of view of the world, all forms of activities are observed as taking place through the body of that person under the force of Prarabdha, and the world gains a lot by such activities, for being freed from desires, attachment and the sense of doership, whatever the Mahatma does through his mind, speech and body becomes the standard of right conduct in the world, and from the ideas of such a Mahatma scriptures are formed yet that person, who has realized Vāsudeva the embodiment of Existence, Knowledge and Bliss, lives wholly beyond Maya, consisting of the three Guṇas. Therefore he during illumina

tion, activity and sleep etc., which are the effect of the Guṇas, does not hate them nor when they cease desires for them. For with regard to pleasure and pain, gain and loss, honour and ignominy praise and blame, etc., and with regard to earth stone and gold, etc., he attains an attitude of equanimity Therefore, that Mahātmā when obtaining a desirable object, or in the cessation of what is undesirable, does not feel delighted nor does he feel any grief when obtaining an undesirable object or in the loss of what is dear or desirable. If for any reason his body is cut by a weapon, or he is faced with any other form of extreme suffering that man of wisdom, established exclusively in God, the embodiment of Truth, Knowledge and Bliss, does not

fall from that state of existence For in his mind, the whole world appears as a mirage, and no other existence appears to him beyond the existence of one God, the embodiment of Truth, Knowledge and Bliss. What more should we say about him the state of that soul, who has realized God the embodiment of Truth, Knowledge and Bliss, is in reality, known to him alone. None possesses the power to reveal it through the mind intellect and senses. Therefore, awakening as soon as possible from the sleep of ignorance, and taking shelter under the care of a saint and according to his instructions, one should earnestly take to the practice of a discipline for realizing God through the seven types of renunciation stated above. For this extremely valuable

human life is attained only through the grace of God at the end of many births. Therefore, the invaluable time allotted to this life should not be wasted in indulging in the perishable, transient impermanent enjoyments of this world

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